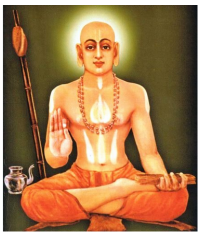
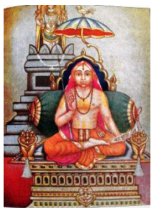
Dr. M. Thirumaleshwar

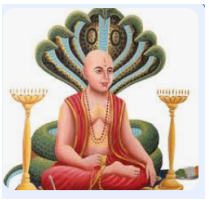
Introduction - Sri Madhvacharya, Sri Vyasatirtha and Sri Jayatirtha - (Munitraya of Dvaita Vedanta) - (Combined)



Sri Madhvacharya



Sri Vyasatirtha



Sri Jayatirtha

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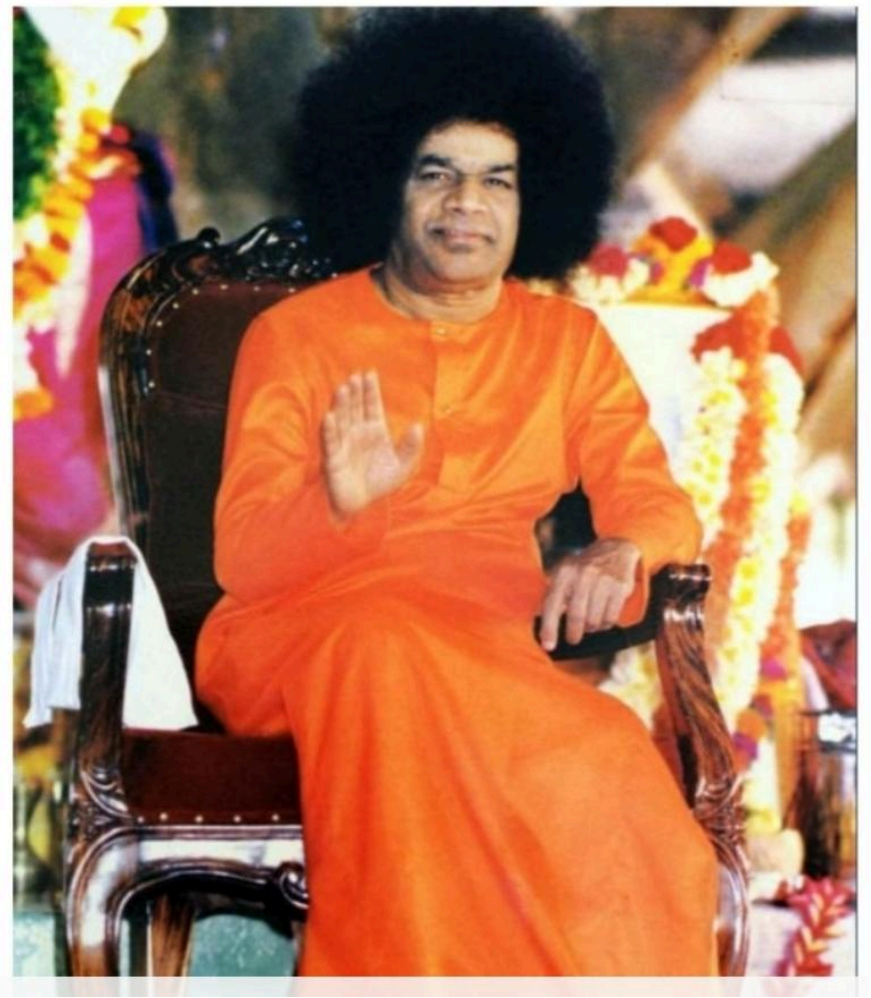
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

PREFACE

This compilation is on "**Sri Madhvacharya, Sri Vyasatirtha and Sri Jayatirtha - (Munitraya of Dvaita Vedanta) - (Combined)**"

Sri Madhvacharya wrote his treatises on his Dvaita philosophy in Sanskrit. His works were known for their brevity, like 'sutras'.

Sri Vyasatirtha, also known as Vyasaraja or Chandrikacharya, played a significant role in the development of the Dvaita philosophy under the patronage of Vijayanagar Empire. He authored several important works, including **Nyayamruta**, **Tatparya Chandrika**, and **Tarka Tandava**, which critiqued various philosophical schools and defended Dvaita thought.

Sri Jayatirtha, also known as **Teekacharya** (Ṭīkācārya), was a significant figure in the Dvaita philosophy.His dialectical skills and logical acumen earned him the title of **Ṭīkacārya**, meaning "commentator par excellence". He is renowned for his **commentaries on the works of Madhvacharya** and his independent treatises that critiqued contemporary schools of thought, especially Advaita.

In this free ebook, following three free ebooks, which were circulated earlier, are combined in to a single free ebook for easy reference.:

1. **"Sri Madhvacharya and His Teachings"**
2. **"Sri Vyasatirtha - Famous Dvaita Saint, Philosopher, Poet and Scholar"**
3. **"SriJayatirtha - Famous Dvaita Saint, Philosopher, dialectician, Polemicist"**

YouTube videos in each ebook: Here we have a wealth of info on these Saints and their works by well known artistes, Scholars and Pandits.

Acknowledgements:

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My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn heavily from many references, YouTube and other websites as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
January 27, 2025
Email: tmuliya@rediffmail.com

CONTENTS

Entries on this page are hyperlinks. So, one can quickly navigate to the desired place.

1. **“Sri Madhvacharya and His Teachings”**
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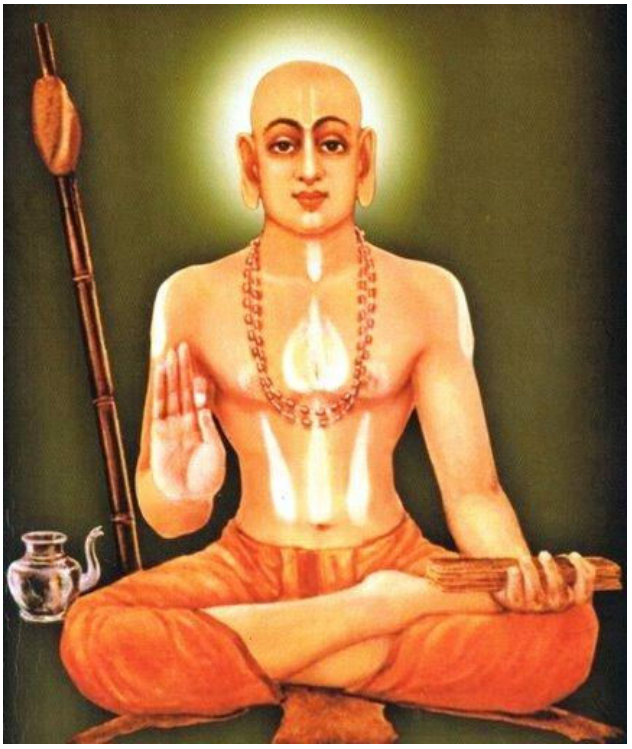
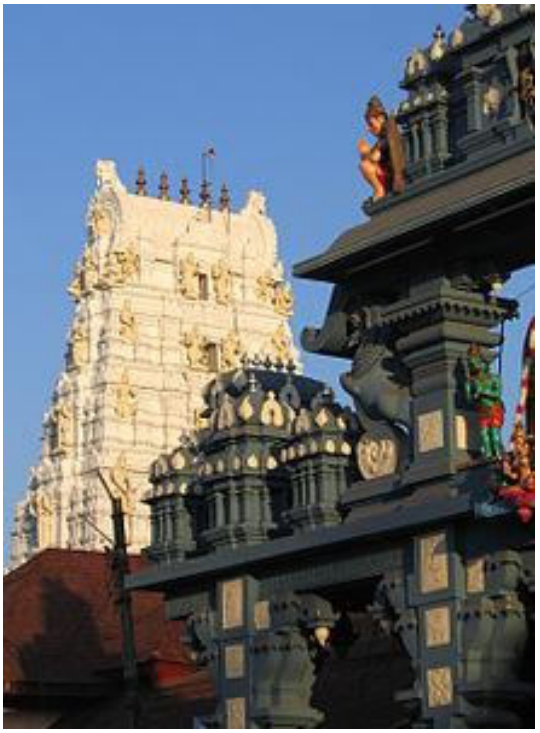


Sri Madhvacharya and His Teachings



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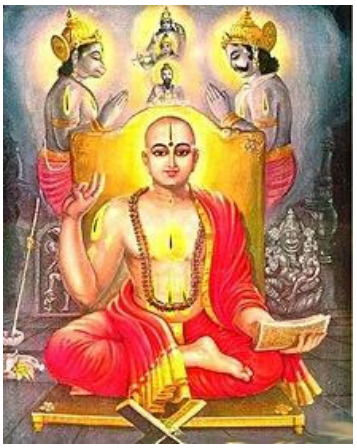

Sri Madhvacharya and His Teachings

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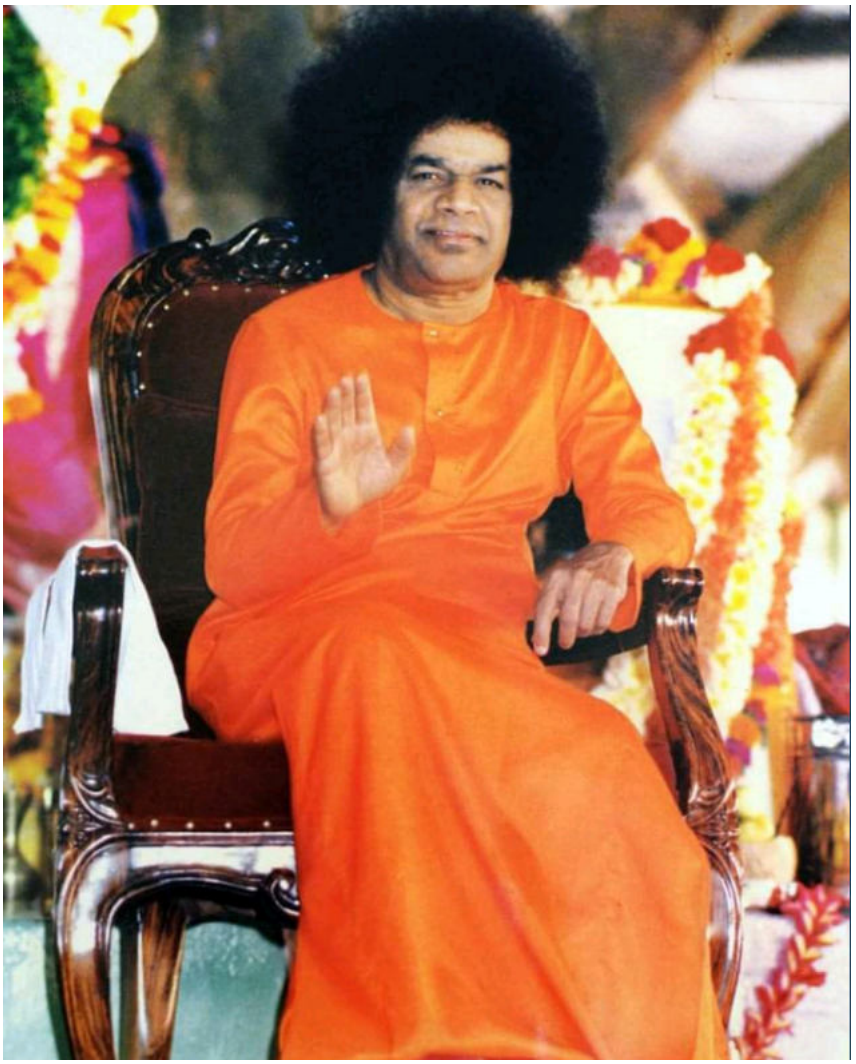

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CONTENTS

Entries on this page are hyperlinks, to facilitate quick navigation to the desired place in the document.

Dedication **3**
CONTENTS 4
PREFACE 6
Ref: Wikipedia 7
Biography 8
Incarnation of Vayu, the wind god 9
Works of Madhvacharya 9
Madhva's philosophy 10
Epistemology 10
Metaphysics 11
Nature of the Brahman 11
Atat tvam asi 12
Soteriology 12
Ethics 12
Views on other schools 13
Influence 14
Hindu-Christian-Muslim controversies 14
Monasteries 15
Film 16
Ref: freepressjournal.in 16
Sri Madhvacharya and his philosophy of Dvaita 16
Ref: speaking tree.in 19
Life of Sri Madhvacharya 19
Vasudeva 19
Purnaprajna: Anandatirtha: Madhva 20
Southern Tour 20
The Call of Badri 21
Installation of Krishna - Return to Badri 21
Everything Unique 22
Last Days 23
Acharyas's Works 26
Ref: tripAdvisor.in: Photos 33
Pajaka kshetra: 33
Ref: FaceBook group: Madhwa:Photos 41

Ref: YouTube videos 78
Madhvacharya's life story, Kannada film, philosophy etc: 78
Stotras, bhajans: 78
Sri Krishna stotras: 79
Meera bhajans: 81
Narayana Upanishad, stotras etc: 82

PREFACE

This free ebook is a compilation of information on the famous saint **Sri Madhvacharya, and his teachings.**

Here, information about Sri Madhvacharya's biography, sadhana, guru and lineage of gurus, his dvaita philosophy, his monasteries, views on other teachings and literary works, installation of Krishna in Udupi, and various Mutts of disciples, his last days, miraculous disappearance…etc are given. (See pages7 to 32).
From page 33 to 77, very good photos from tripadvisor.in and FaceBook pages are shown.
On page 78, links to YouTube videos giving Acharya's life story, a full Kannada film about him, his philosophy etc are shown.
Also, links to Madhva stotras, bhajans, Sri Krishna stotras and Meera bhajans by famous artists, Vishnu stotras, Narayana Upanishad, and stotras etc are given.

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February 13, 2022

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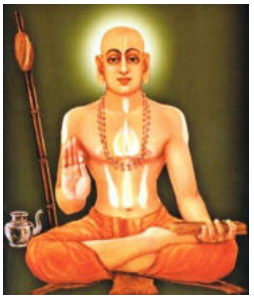


Madhvacharya CE 1199-1278[5] or CE 1238–1317[6]), sometimes anglicised as **Madhva Acharya**, and also known as **Purna Prajna** (IAST: Pūrṇa-Prajña) and **Ānanda Tīrtha,** was a Hindu philosopher and the chief proponent of the Dvaita (dualism) school of Vedanta.[1][7] Madhva called his philosophy Tattvavāda meaning "arguments from a realist viewpoint".[7]

Personal	
Born	Vāsudeva c.1199(or 1238)[1] Pājaka, Hoysala Empire (modern day Udupi[2],Karnataka[1])
Religion	Hinduism
Order	Vedanta
Founder of	Udupi Sri Krishna Matha
Philosophy	Dvaita Vedanta
Religious career	
Guru	Achyutapreksha[3]
Literary works	Sarvamula Granthas
Honors	Purna Prajna, Jagadguru

Quotation

Reality is twofold: independent and dependent things. The Lord Vishnu is the only independent thing.[4]

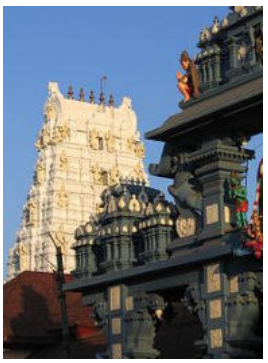
Madhvacharya was born on the west coast of Karnataka state in 13th-century India.[8] As a teenager, he became a Sanyasi (monk) joining Brahma-sampradaya guru Achyutapreksha, of the Ekadandi order.[1][3] Madhva studied the classics of Hindu philosophy, particularly the Principal Upanishads, the Bhagavad Gita and the Brahma Sutras (Prasthanatrayi).[1] He commented on these, and is credited with thirty seven works in Sanskrit.[9] His writing style was of extreme brevity and condensed expression. His greatest work is considered to be the Anuvyakhyana, a philosophical supplement to his bhasya on the Brahma Sutras composed with a poetic structure.[8] In some of his works, he proclaimed himself to be an avatar of Vayu, the son of god Vishnu.[10][11]

Madhvacharya was a critic of Adi Shankara's Advaita Vedanta and Ramanuja's Vishishtadvaita Vedanta teachings.[7] However, Dwaita was restricted to few states of India.[8] He toured India several times, visiting places such as Bengal, Varanasi, Dwarka, Goa and Kanyakumari, engaging in philosophical debates and visiting Hindu centres of learning.[9] Madhva established the Krishna Mutt at Udupi with a murti secured from Dwarka Gujarat in CE 1285.[8]

Madhvacharya's teachings are built on the premise that there is a fundamental difference between Atman (individual soul, self) and the Brahman (ultimate reality, God Vishnu), these are two different unchanging realities, with individual soul dependent on Brahman, never identical.[7] His school's theistic dualism teachings disagreed with the monist[12] teachings of the other two most influential schools of Vedanta based on Advaita's nondualism and Vishishtadvaita's qualified nondualism.[7][13] Liberation, asserted Madhva, is achievable only through the grace of God.[7][14] The Dvaita school founded by Madhva influenced Vaishnavism, the Bhakti movement in medieval India, and has been one of the three influential Vedānta philosophies, along with Advaita Vedanta and Vishishtadvaita Vedanta.[8][15][16] Madhva's

historical influence in Hinduism, state Kulandran and Kraemer, has been salutary, but not extensive.[11]

Biography



Udupi, Sri Krishna Temple established by Madhvacharya

The biography of Madhvacharya is unclear.[17] Many sources date him to 1238–1317 period,[15][18] but some place him about the 1199–1278 period.[17][19]

Madhvācārya was born in Pajaka near Udupi, a coastal district in the present day Indian state of Karnataka.[20] Traditionally it is believed that Naddantillaya (Sanskrit: Madhyageha, Madhyamandira) was the name of his father and Vedavati was Madhvācārya's mother.[20] Born in a Tulu speaking Vaishnavite Brahmin household, he was named Vāsudeva.[20] Later he became famous by the names Purnaprajna, Anandatirtha and Madhvacarya (or just Madhva).[8] Pūrnaprajña was the name given to him at the time of his initiation into sannyasa (renunciation), as a teenager.[20] The name conferred on him when he became the head of his monastery was "Ānanda Tīrtha".[20] All three of his later names are found in his works.[1] Madhvācārya or Madhva are names most commonly found in modern literature on him, or Dvaita Vedanta related literature.[8][7]

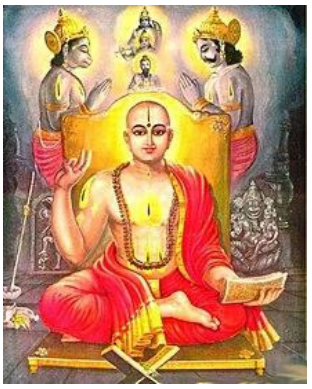
Madhva began his school after his Upanayana at age seven, and became a monk or Sannyasi in his teenage,[20] although his father was initially opposed to this.[21] He joined an Advaita Vedanta monastery in Udupi (Karnataka),[3] accepted his guru to be Achyutrapreksha,[17] who is also referred to as Achyutraprajna in some sources.[1] Madhva studied the Upanishads and the Advaita literature, but was unconvinced by its nondualism philosophy of oneness of human soul and god, had frequent disagreements with his guru,[20] left the monastery, and began his own Dvaita movement based on dualism premises of Dvi – asserting that human soul and god (as Vishnu) are two different things.[17] Madhva never acknowledged Achyutrapreksha as his guru or his monastic lineage in his writings.[3] Madhva is said to have been clever in philosophy, and also to have been tall and strongly built.[22]

According to Dehsen, perhaps there were two individuals named Madhvacharya in 13th-century India, with Anandatirtha – the younger Madhva being the most important early disciple of the elder Madhvacharya, and their works and life overlapped in Udupi, Tattvavada being the name adopted for Dvaita Vedanta by Anandatirtha.[17] Madhvacharya established a matha (monastery) dedicated to Dvaita philosophy, and this became the sanctuary for a

series of Dvaita scholars such as Jayatirtha, Vyasatirtha, Vadiraja Tirtha, Raghuttama Tirtha, Raghavendra Tirtha and Satyanatha Tirtha who followed in footsteps of Madhva.[17][23]

A number of hagiographies have been written by Madhva's disciples and followers. Of these, the most referred to is the sixteen cantos Sanskrit biography Madhvavijaya by Nārāyana Panditācārya – son of Trivikrama Pandita, who himself was a disciple of Madhva.[8]

Incarnation of Vayu, the wind god



Vayu three avatars Madhva, Bhima, Hanuman along with Vedavyasa and Lord Vishnu are depicted in this portrait

In several of his texts, state Sarma and other scholars, "Madhvacharya proclaims himself to be the third avatar or incarnation of Vayu, wind god, the son of Vishnu".[24][25] He, thus, asserted himself to be like Hanuman – the first avatar of Vayu, and Bhima – a Pandava in the Mahabharata and the second avatar of Vayu.[24] In one of his bhasya on the Brahma Sutras, he asserts that the authority of the text is from his personal encounter with Vishnu.[26] Madhva, states Sarma, believed himself to be an intermediary between Vishnu and Dvaita devotees, guiding the latter in their journey towards Vishnu.[11][24]

Madhva is said to have performed several miracles during his lifetime, including transforming Tamarind grains into coins, fighting and winning against robbers and wild animals, crossing the Ganges without getting wet clothes, and giving light to his students through the nails of his big toes after the lamp went out while they were interpreting a text at night.[27]

Madhvacharya is said to have quoted some verses from his unique recensions of scriptures. Also, he is said to have quoted many unique books like Kamatha Sruti. The interpretation of Balittha Sukta by Madhvacharya and his followers to prove that Madhvacharya was an incarnation of Vayu is considered highly unique by standard commentaries on them like Sayana and Horace Hayman Wilson.[28]

Works of Madhvacharya

Thirty seven Dvaita texts are attributed to Madhvacharya.[29] Of these, thirteen are bhasya (review and commentary) on earliest Principal Upanishads,[19] a Madhva-bhasya on the foundational text of Vedanta school of Hinduism – Brahma Sutras,[19] another Gita-bhasya on Bhagavad Gita,[19][29] a commentary on forty hymns of the Rigveda, a review of the Mahabharata in poetic style, a commentary called Bhagavata-tatparya-nirnaya on Bhagavata Purana,[29] plus stotras, poems and texts on bhakti of Vishnu and his

avatars.[7][30][31] The Anu-Vyakhyana, a supplement to Madhvacharya's commentary on Brahma Sutras, is his masterpiece, states Sharma.[30]

While being a profusely productive writer, Madhvacharya restricted the access to and distribution of his works to outsiders who were not part of Dvaita school, according to Sarma.[note 1] However, Bartley disagrees and states that this is inconsistent with the known history of extensive medieval Vedantic debates on religious ideas in India which included Dvaita school's ideas.[32]

Madhva's philosophy

Madhvacharya along with Vedavyasa Maharshi are depicted in this portrait

The premises and foundations of Dvaita Vedanta, also known as Dvaitavada and Tattvavada, are credited to Madhvacharya. His philosophy championed unqualified dualism.[29] Madhva's work is classically placed in contrast with monist[12] ideas of Shankara's Advaita Vedanta and Ramanuja's Vishishtadvaita Vedanta.[29]

Epistemology

Madhva calls epistemology as Anu pramana.[33] **It accepts three pramānas**, that is three facts or three correct means of knowledge, in contrast to one of Charvaka and six of Advaita schools of Hindu philosophies:[34][35]

Pratyaksha (प्रत्यक्ष) means perception. It is of two types in Dvaita and other Hindu schools: external and internal. External perception is described as that arising from the interaction of five senses and worldly objects, while internal perception is described as that of inner sense, the mind.[36][37]

Anumāna (अनुमान) means inference. It is described as reaching a new conclusion and truth from one or more observations and previous truths by applying reason.[38] Observing smoke and inferring fire is an example of Anumana. This method of inference consists of three parts: pratijna (hypothesis), hetu (a reason), and drshtanta (examples).[39][40]

Śabda (शब्द) means relying on word, testimony of past or present reliable experts.[33][41] It is also known as Agama in Madhva's Dvaita tradition, and incorporates all the Vedas. Hiriyanna explains Sabda-pramana as a concept which means reliable expert testimony. The schools of Hinduism which consider it epistemically valid suggest that a human being needs

to know numerous facts, and with the limited time and energy available, he can learn only a fraction of those facts and truths directly.[42]

Madhva and his followers introduced **kevala-pramaana** as the "knowledge of an object as it is", separate from anu-pramana described above.[43]

Madhva's Dvaita school holds that Vishnu as God, who is also Hari, Krishna, Vasudeva and Narayana, can only be known through the proper samanvaya (connection) and pramana of the Vedic scriptural teachings.[44][45] Vishnu, according to Madhvacharya, is not the creator of the Vedas, but the teacher of the Vedas.[44] Knowledge is intrinsically valid, states Madhva's school, and the knower and the known are independently real.[44] Both the ritual part (karma-kanda, Mimamsa) and the knowledge part (jnana-kanda, Upanishadic Vedanta) in the Vedas, asserted Madhvacharya, are equally valid and interconnected whole.[44] As asserted by the Mimamsa school of Hindu philosophy, Madhvacharya held that the Vedas are author-less, and that their truth is in all of its parts (i.e. the saṃhitas, brāhmaṇas, āraṇyakās and upaniṣads)...[44]

Metaphysics

The metaphysical reality is plural, stated Madhvacharya.[7] There are primarily two tattvas or categories of reality — svatantra tattva (independent reality) and asvatantra tattva (dependent reality).[45] Ishvara (as God Vishnu or Krishna) is the cause of the universe and the only independent reality, in Madhvacharya's view.[45] The created universe is the dependent reality, consisting of Jīva (individual souls) and Jada (matter, material things).[7] Individual souls are plural, different and distinct realities. Jīvas are sentient and matter is non-sentient, according to Madhvacharya.[7][46]

Madhva further enumerates the difference between dependent and independent reality as a fivefold division (pancha-bheda) between God, souls and material things.[29] These differences are:[7][14] (1) Between material things; (2) Between material thing and soul; (3) Between material thing and God; (4) Between souls; and (5) Between soul and God.

This difference is neither temporary nor merely practical; it is an invariable and natural property of everything. Madhva calls it Taratamya (gradation in pluralism).[45] There is no object like another, according to Madhvacharya. There is no soul like another. All souls are unique, reflected in individual personalities. The sea is full; the tank is full; a pot is full; everything is full, yet each fullness is different, asserted Madhvacharya.[45][47]

Even in liberation (moksha), states Madhvacharya, the bliss is different for each person, based on each's degree of knowledge and spiritual perfection.[47][46] This liberation, according to him, is only achievable with grace of God Krishna.[19]

Nature of the Brahman

Madhva conceptualised Brahman as a being who enjoys His own bliss, while the entire universe evolves through a nebulous chaos.[48] He manifests, every now and then, to help the evolution process. The four primary manifestation of Him as the Brahman are, according to Madhva, Vasudeva, Pradyumna, Aniruddha and Sankarasana, which are respectively responsible for the redemptive, creative, sustaining and destructive aspects in the universe.[48] His secondary manifestations are many, and all manifestations are at par with each other, it is the same infinite no matter how He manifests.[49] Brahman is the creator of

the universe, perfect in knowledge, perfect in knowing, perfect in its power, and distinct from souls, distinct from matter.[49] For liberation, mere intellectual conceptualization of Brahman as creator is not enough, the individual soul must feel attraction, love, attachment and devotional surrender to Him, and only His grace leads to redemption and liberation, according to Madhva.[19][50][51]

The Vishnu as Brahman concept of Madhvacharya is a concept similar to God in major world religions.[52][53] His writings led some early colonial-era Indologists such as George Abraham Grierson to suggest the 13th-century Madhva was influenced by Christianity,[11] but later scholarship has rejected this theory.[19][54]

Atat tvam asi

One of the Mahavakyas (great sayings) in Hinduism is Tat tvam asi, or "Thou art That", found in verse 6.8.7 of Chandogya Upanishad.[55][56] This section of Chandogya Upanishad is credited to sage Uddalaka and the text considered central in Vedanta and the Brahma Sutras, interpreted to mean that there is no difference between the soul within (Thou) and the Brahman (That).[56]

The Dvaita school led by Madhva reinterpreted this section, by parsing the Sanskrit text as Atat tvam asi or "Thou are not That", asserting that there is no Sanskrit rule which does not allow such parsing.[57] He accepted that the tradition and prior scholars had all interpreted the text to be "Tat tvam asi", but then asserted that there is no metaphysical or logical requirement that he should too.[58]

Soteriology

Madhvacharya considered Jnana Yoga and Karma Yoga to be insufficient to the path of liberation without Bhakti.[59][60] Narayana or Vishnu was the supreme God to Madhva, who can only be reached through Vayu – the son of God; further, states Madhva, faith leads to the grace of God, and grace leads to the liberation of soul.[59]

The knowledge of God, for Madhvacharya, is not a matter of intellectual acceptance of the concept, but an attraction, affection, constant attachment, loving devotion and complete surrender to the grace of God.[61] He rejects monist theories that knowledge liberates, asserting instead that it is Divine grace through Bhakti that liberates.[62] To Madhva, God obscures reality by creating Maya and Prakriti, which causes bondage and suffering; and only God can be the source of soul's release.[63] Liberation occurs when, with the grace of God, one knows the true nature of self and the true nature of God.[64]

Ethics

Evil and suffering in the world, according to Madhvacharya, originates in man, and not God.[65] Every Jiva (individual soul) is the agent of actions, not Jada (matter), and not Ishvara (God).[66] While Madhva asserts each individual self is the Kartritva (real agency), the self is not an absolutely independent agent to him.[67] This is because, states Madhva, the soul is influenced by sensory organs, one's physical body and such material things which he calls as gifts of God.[67] Man has free will, but is influenced by his innate nature, inclinations and past karma.[67]

Madhvacharya asserts, Yathecchasi tatha kuru, which Sharma translates and explains as "one has the right to choose between right and wrong, a choice each individual makes out of his own responsibility and his own risk".[67] Madhva does not address the problem of evil, that is how can evil exist with that of a God who is omnipotent, omniscient, and omnibenevolent.[68][69] According to Sharma, "Madhva's tripartite classification of souls makes it unnecessary to answer the problem of evil".[70] According to David Buchta, this does not address the problem of evil, because the omnipotent God "could change the system, but chooses not to" and thus sustains the evil in the world.[68] This view of self's agency of Madhvacharya was, states Buchta, an outlier in Vedanta school and Indian philosophies in general.[68]

Moral laws and ethics exist, according to Madhva, and are necessary for the grace of God and for liberation.[71]

Views on other schools

Madhvacharya was a fierce critic of competing Vedanta schools,[72] and other schools of Indian philosophies such as Buddhism and Jainism.[73][74][75] He wrote up arguments against twenty one ancient and medieval era Indian scholars to help establish the foundations of his own school of thought.[19]

Madhvacharya was fiercest critic of Advaita Vedanta, accusing Shankara and Advaitins for example, as "deceitful demons" teaching Buddhism under the cover of Vedanta.[29] Advaita's nondualism asserts that Atman (soul) and Brahman are blissful and identical, unchanging transcendent Reality, there is interconnected oneness of all souls and Brahman, and there are no pluralities.[7][16] Madhva in contrast asserts that Atman (soul) and Brahman are different, only Vishnu is the Lord (Brahman), individual souls are also different and depend on Vishnu, and there are pluralities.[7][16] Madhva criticised Advaita as being a version of Mahayana Buddhism, which he regarded as nihilistic.[76] Of all schools, Madhva focussed his criticism on Advaita most, and he wrote four major texts, including Upadhikhandana and Tattvadyota, primarily dedicated to criticising Advaita.[76]

Madhvacharya disagreed with aspects of Ramanuja's Vishishtadvaita.[72] Vishishtadvaita school, a realist system of thought like Madhvacharya's Dvaita school, also asserts that Jiva (human souls) and Brahman (as Vishnu) are different, a difference that is never transcended.[16][77] God Vishnu alone is independent, all other gods and beings are dependent on Him, according to both Madhvacharya and Ramanuja.[51] However, in contrast to Madhvacharya's views, Vishishtadvaita school asserts "qualified non-dualism",[7] that souls share the same essential nature of Brahman,[7] and that there is a universal sameness in the quality and degree of bliss possible for human souls, and every soul can reach the bliss state of God Himself.[16][78] While the older school of Vishishtadvaita asserted "qualitative monism and quantitative pluralism of souls", states Sharma, Madhvacharya asserted both "qualitative and quantitative pluralism of souls".[79]

Shankara's Advaita school and Ramanuja's Vishishtadvaita school are premised on the assumption that all souls can hope for and achieve the state of blissful liberation; in contrast, Madhvacharya believed that some souls are eternally doomed and damned.[80][81]

Madhvacharya's style of criticism of other schools of Indian philosophy was part of the ancient and medieval Indian tradition. He was part of the Vedanta school, which emerged in post-Vedic period as the most influential of the six schools of Hindu philosophy, and his targeting of Advaita tradition, states Bryant, reflects it being the most influential of Vedanta schools.[82]

Influence

Madhvacharya views represent a subschool of Vaishnavism, just like Ramanuja's.[47] Both championed Vishnu in the saguna form.[83] However, 11th-century Ramanuja's ideas have been most influential in Vaishnavism.[84]

Madhvacharya's ideas led to the founding of Haridasa sect of Vaishnavism in Karnataka, also referred to as Vyasakuta, Dasakuta or Dasa Dasapantha,[85] known for their devotional songs and music during the Bhakti movement.[86]

Other influential subschools of Vaishnavism competed with the ideas of Madhvacharya, such as the Chaitanya subschool, whose Jiva Gosvami asserts only Krishna is "Svayam Bhagavan" (supreme form of God), in contrast to Madhva who asserts that all Vishnu avatars are equal and identical, with both sharing the belief that emotional devotion to God is the means to spiritual liberation.[87] Chaitanya Mahaprabhu(1496-1534) is said to be a disciple of Isvara Puri who was a disciple of Madhavendra Puri who was a disciple of Lakshmipati Tirtha who was a disciple of Vyasatirtha(1469-1539) of Madhvacharya's Sampradaya.[88] According to Sharma, the influence of Madhva's Dvaita ideas have been most prominent on the Chaitanya school of Bengal Vaishnavism,[89] and in Assam.[85]

A subsect of Gaudiya Vaishnavas from Orissa and West Bengal claim to be followers of Madhvacharya. Madhva established in Udupi Krishna Matha attached to a god Krishna temple. Gaudiya Vaishnavas also worship Krishna, who is in the mode of Vrindavana.[90]

Hindu-Christian-Muslim controversies

Madhvacharya was misperceived and misrepresented by both Christian missionaries and Hindu writers during the colonial era scholarship.[91][92] The similarities in the primacy of one God, dualism and distinction between man and God, devotion to God, the son of God as the intermediary, predestination, the role of grace in salvation, as well as the similarities in the legends of miracles in Christianity and Madhvacharya's Dvaita tradition fed these stories.[91][92] Among Christian writers, GA Grierson creatively asserted that Madhva's ideas evidently were "borrowed from Christianity, quite possibly promulgated as a rival to the central doctrine of that faith".[93] Among Hindu writers, according to Sarma, SC Vasu creatively translated Madhvacharya's works to identify Madhvacharya with Christ, rather than compare their ideas.[94]

Modern scholarship rules out the influence of Christianity on Madhvacharya,[11][19] as there is no evidence that there ever was a Christian settlement where Madhvacharya grew up and lived, or that there was a sharing or discussion of ideas between someone with knowledge of the Bible and Christian legends, and him.[92][95]

There are also assumptions Madhva was influenced by Islam.[96] The Madhvavijaya[96] tells about Madhva meeting the Sultan of Delhi and saying to him in fluent Persian that both worship the same one God of the universe, and that he spreads the faith in God.[97][dubious – discuss] The sultan is said to have been so impressed by this that he wanted give half of the empire to Madhva, which he refused.[98][dubious – discuss] However, the indologist and religious scholar Helmuth von Glasenapp assumes that monotheism can also be derived from the Indian intellectual world,[96] and that there is no reason supporting the theory that Madhva's views on afterlife were influenced by Muslim or Christian impulses.[99]

Monasteries

The Entrance to Sri Krishna Matha at Udupi

Madhvacharya established eight mathas (monasteries) in Udupi with his eight disciples as its head along with Adi Matha. These are referred to as Madhva mathas, or Udupi ashta matha, and include Palimaru matha, Adamaru matha, Krishnapura matha, Puttige matha, Shirur matha, Sodhe matha, Kaniyooru matha and Pejavara matha.[100] These eight surround the Anantheswara Krishna Hindu temple.[100] The matha are laid out in a rectangle, the temples on a square grid pattern.[100] The monks in the matha are sannyasis, and the tradition of their studies and succession (Paryaya system) were established by Madhvacharya.[100] The monastery has a pontiff system, that rotates after a fixed period of time. The pontiff is called Swamiji, and he leads daily Krishna prayers according to Madhva tradition,[101] as well as annual festivals.[102] The process and Vedic mantra rituals for Krishna worship in Dvaita monasteries follow the procedure written by Madhvacharya in Tantrasara.[102] The Krishna worship neither involves bali (sacrifice) nor any fire rituals.[102] The succession ceremony in Dvaita school involves the outgoing Swamiji welcoming the incoming one, then walking together to the icon of Madhvacharya at the entrance of Krishna temple in Udupi, offering water to him, expressing reverence then handing over the same vessel with water that Madhvacharya used when he handed over the leadership of the monastery he founded.[101] The monastery include kitchens, bhojan-shala, run by monks and volunteers.[103] These serve food daily to nearly 15,000 to 20,000 monks, students and visiting pilgrims without social discrimination.[103] During succession ceremonies, over 80,000 people are served a vegetarian meal by Udupi bhojan-shalas.[103]

Madhvacharya established Adi Matha with his disciple Padmanabha Tirtha as its head with the instructions that his disciples Narahari Tirtha, Madhava Tirtha and Akshobhya Tirtha should in turn become the successors of this matha. Padmanabha Tirtha and his descendants such as Narahari Tirtha, Akshobhya Tirtha, Jayatirtha, Sripadaraja, Vyasatirtha, Raghuttama Tirtha, Vijayendra Tirtha, Raghavendra Tirtha, Vidyadhisha Tirtha, Sumatindra Tirtha, Satyanatha Tirtha and Satyabodha Tirtha are responsible for the spread of Dvaita Vedanta outside Tulu Nadu region.[104][105][106] All the mathas outside of the Tulu region are one way or the other descended from Padmanabha Tirtha. According to Surendranath Dasgupta, Uttaradi Math was divided twice, and so we end up with three mathas, the other two being Vyasaraja Math and Raghavendra Math.[107] Uttaradi Math, along with Vyasaraja Math and Raghavendra Math, is considered to be the three premier apostolic institutions of Dvaita Vedanta and are jointly referred as Mathatraya.[108][107][109] It is the pontiffs and pandits of the Mathatraya that have been the principle architects of post-Madhva Dvaita Vedanta through the centuries.[110] Among the mathas outside of Tulu Nadu region, Uttaradi Matha is the largest.[111]

Including those in Udupi, there are twenty-four Madhva mathas in India.[101] The main center of Madhva's tradition is in Karnataka.[101]

Professor Kiyokazu Okita and Indologist B. N. K. Sharma says, Sannyasis in the lineage of of Dvaita school of Vedanta belongs to Ēkadaṇḍi tradition just like the Sanyasi's of Advaita of Adi Shankara.[112]

Film

In 1986 a film directed by G. V. Iyer named Madhvacharya was premiered, it was one of the films made entirely in Kannada language. [113][114]

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Sri Madhvacharya and his philosophy of Dvaita

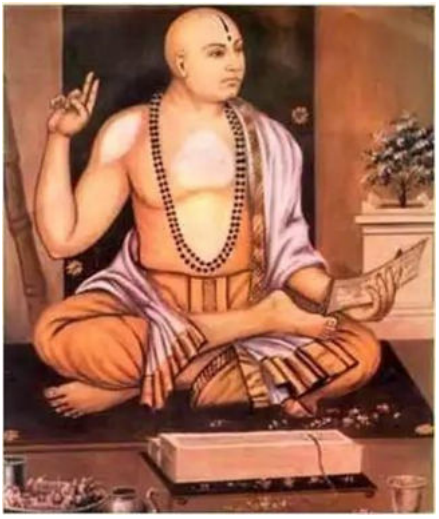
Having intuitively felt that he had finished his work, Madhvacharya is said to have mysteriously disappeared from his seat, while teaching the Attareya Upanishad to his disciples, leaving a big heap of flowers on it, writes MEERA S. SASHITAL.

Among the three jewels of Vedanta viz Shankaracharya, Ramanuja, Sri Madhvacharya could be treated as the third philosopher who introduced a balance between these two extreme positions in Indian philosophy viz. Advaita and Vishishtadvaita. The most authentic source of his life is the famous work Madhvavijaya in Sanskrit by Narayana Pandita (A.D. 1287-1350) who was a junior contemporary of Acharya himself. He was an Advaitin first, but was converted to Dvaitism by Madhvacharya.

Sri Madhvacharya was born in the year 1238 A.D. on the Vijayadashami day of the month of Aswayuja in a village about 3 miles from Udupi in South Canara. His father was

Madhyageha Bhatta a pious Brahmin belonging to Bhagvata Sampradaya and a pauranic by profession. He was named ‘Vasudeva’ during the namakarana ceremony. According to the dvaita tradition, Madhva was an incarnation of Mukhyaprana (same as Hiranyagarbha, also known as Vayu and Sutratman, an emanation of Lord Vishnu).

Vasudeva was very precocious and his father taught him the three Rs in the privacy of his house. Even as a child he exhibited many miraculous powers like clinging to the tail of a bull grazing in fields for several hours, converting tamarind seeds into gold and clearing the debts of his father, spending several days in the Narayan temple in the forest all alone, and correcting a Brahman pundit who was reciting the puranas wrongly and so on.



Not even had Vasudeva attained his teens when he had the urge to take the holy orders and took sanyasa diksa (monastic vows) from Achutapreksha, the pontiff of a monastery at Kare near the modern town of Udupi. He was given the new name ‘Purnaprajna’. Achutpreksha was brought up in the then current Advaita Vedanta school of thought according to the famous work Istasidddhi of Vimuktatman (10th century AD). However, the philosophy of this school did not appeal to the new Sanyasi.

Achutpreksha though displeased with the mutual differences was impressed with the earnestness, sharp memory and remarkable scholarship of his disciple gave him another name ‘Anandatirtha’ and also made him the pontiff of his monastery. ‘Madhva or Madhvacharya’ seems to be a synonym of his real name. However, it is by this name that he is more commonly and popularly known.

Madhva began to preach his own philosophy according to which the world is real, the individual souls are different from Brahman, and Vishnu is the highest entity in the Universe. Madhvacharya advocated dualism and realism. His philosophy accepts panchabhedas or five kinds of bhedas (differences) which are real and permanent. They are: Isvara or God is different from the jivas or souls; he is also different from the jada (insentient nature, prakrti); the various jivas are different from one another; the jivas are different from the jada; the various objects which are jada, are also different from one another. He accepts God, called Narayana or Vishnu or Srihari, as the Supreme Reality and the others as dependent

realities. Mukti or liberation, which is regaining one's blissful nature can be got only through bhakti or devotion to God.

Many scholars of other schools of philosophy debated with Madhvacharya but were defeated by him and converted to his own views. To propagate his faith, he undertook a pilgrimage to various shrines in South India and also utilized this opportunity for spreading his views on the basic texts of Vedanta. Immediately after his return from pilgrimage, he wrote the commentary on Bhagvad Gita. The Gita Bhashya (commentary on the Gita is the first work of the Acharya.

Madhvacharya next made a pilgrimage to the North India when he is said to have visited the famous place of Badrikshetra. It seems he composed the Brahmasutra Bhashya at this place. It is said from here he went all alone to the inaccessible regions of upper Badari into the depth of Himalayas, met Vedavyasa who lived there with his disciples, invisible to the ordinary run of humanity and received his instructions about the true meaning of the Brahmasutras as also Mahabharata and the Panchratra Agamas, all of which were composed by him to establish the glory of Narayana.

Before returning to South India he wrote his commentary on the Brahmasutras. On his return journey he had debates with two eminent Pandits viz. Sobhana Bhatta and Samasastry belonging to Advaita School. Both of them became his disciples taking up Sanyas. Sobhana Bhatta became the famous Padmanabhtirtha who succeeded to the pontiff seat and Samasastry became Narahari Tirtha. They later on wrote commentaries on Madhva's works. It was at this time that Achutpreksa (his guru) too became the disciple of this illustrious disciple.

After his return to Udupi, Madhvacharya began to write various works establishing the new system of philosophy which came to be called Dwaita Siddhanta. The cardinal point which distinguishes this system from the others is the essential difference between Brahman who is independent and all else which are dependent.

The Acharya founded the famous Sri Krishna temple at Udupi and established eight mutts. He had discovered the image of Sri Krishna which lay imbedded in a huge lump of mud (called gopichandan). After washing it, he himself carried it to his monastery. It was during this procession that he composed, out of divine inspiration, the now well-known Dvadasastotra, twelve stanzas on Lord Krishna.

As per this hymn, this image had been prepared by the divine architect and sculptor Visvakarma and that it had been worshipped by the gopis of Vrindavana as also queen Rukmini. To enable the worship of Lord Krishna in the temple to run smoothly, he established these eight mutts or monasteries round the temple and gave the responsibilities to his eight sanyasin disciples to take care in turns. These eight mathas known as "Astamathas' are Adamaru Matha, Kaniyuru Matha, Krishnapura Matha, Palimaru Matha, Pejavara Matha, Puttige Matha, Siruru Matha and Sode Matha.

During his period of stay at Udupi, he reformed the ways of sacrificial rites, introduced the use of animal forms made of a paste of black gram powder and ghee instead of real animals and included them in devotional disciplines.

During his second tour to the North India again, Madhvacharya met Jalaluddin Khilji at Delhi and is said to have conversed with him in Urdu. Also during his second pilgrimage to Badari

he performed many miracles of various types like walking on the water of the river Ganges etc. At Udupi his stolen manuscripts by rival scholars were recovered miraculously. The various miracles attributed to him in the traditional biography (the Madhavavijaya) prove that the Acharya was a giant both physically and intellectually as also in yogic powers.

Sri Madhvacharya has written in all thirty-seven works a few can be mentioned here. Bhasyas on all Upanishads, Bhagavadgitabhasya, Brahmasutrabhasya, Dvadasastotra and more. The depth of his scholarship is seen in the range and variety of quotations from various religious texts. He is free from the use of alankarprayog and he is known for his very matter of fact in all his arguments. His end was also almost miraculous. Having intuitively felt that he had finished his work, Madhvacharya is said to have mysteriously disappeared from his seat, while teaching the Attareya Upanishad to his disciples, leaving a big heap of flowers on it.

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Life of Sri Madhvacharya

Vasudeva

Karnataka is a land that has nurtured all religions, which has supported intellectuals and which has given the world great thinkers and saints. For instance, let us take the three celebrated Acharyas. Acharya Sankara is from Kerala. But Sringeri, one of the most important religious centers (maThas) established by him, is situated in Karnataka. Acharya Ramanuja is from Tamil Nadu. But his favorite place Melukote is in Karnataka. As for Acharya Madhva, he is of course a glorious son of Karnataka and a proud gift of Karnataka to the field of World Philosophy.

In Karnataka, who does not know South Kanara District? And in the district, the taluk of Udupi, and, in that again, the city of Udupi with the temple of Krishna holding the churning-rod? Belle is a village about eight kilometers south of Udupi. Close to it is a lovely hamlet called Paje bounded by rocks and hillocks. Acharya Madhva was born in this unknown hamlet. This inconspicuous village came to be celebr ated as a holy place of pilgrimage by the birth of this Acharya. It gained celebrity as 'Pajaka-Ksetra'.

We should go back 744 years from now. As many as 4338 years have passed since the inception of the Kali - yuga and the 4339th year is running. Indeed, the Vijayadasami, following Navaratri, in the bright half of the month Asvayuja in the year Vilambi (1238 CE) is a day of great festivity. On the afternoon of that day, Acharya Madhva was born in this tin y hamlet of Kamataka. The name giv en to the child by his father was 'Vasudeva'. The Acharya's father belonged to the family of Nadillaya. Narayana Panditacharya who wrote a biography of the Acharya has not recorded the names of the Acharya's parents. But it is believed by some that the father's name was Nadillaya Narayana Bhatta and the mother's name was Vedavati.

Purnaprajna: Anandatirtha: Madhva

Even from childhood, the religious student Vasudeva had spiritual leanings. He was drawn to the path of renunciation. Further, he possessed an extraordinary intelligence. While the parents were eager to prepare him to set up a family, Vasudeva went far away from home and family, thinking that the entire universe was his home. Even as a youn g boy of eleven years, he chose initiation into the monastic order from Achyuta-prajna, a reputed ascetic of the time, near Udupi, in the year Saumya (1249 CE). The preceptor Acyuta-prajna gave the boy Vasudeva the name of 'Pumaprajna' at the time of his initiation into samnyasa. Only within forty days of his initiation into Sanmyasa, a ver y remarkable episode occu red in Acharya's career. Expert scholars in Tarka (Lo gic) of nation-wide fame, such as Vasudeva-pandita, arrived in Udupi in the course of their search for a competitor who might conquer them in debate. This proud scholar who had sounded his drum of victory everywhere in the country was defeated by the little monk- Purnaprajna. Rejoicing at the extraordinary brilliance of the little monk, his preceptor Acyuta-prajna consecrated Purna-prajna as the h ead of th e empire of Vedanta and conferred on him the title 'Anandatirtha'. Another time, a Buddhist scholar visited the holy center of Acyuta-prajna. He was accompanied by another scholar, Vadisimha, who had embraced Buddhism after his defeat by Buddhisagara in a philosophical debate, though he was originally a follower of Vedic religion.

Purna-prajna silenced both these Buddhist scholars who had traveled all over the country winning certificates of victory in philosophical debates. The joy of Acyuta-prajna was boundless. The title Ananda-tirtha conferred by him on Puma-prajna at the time of the latter's consecration function became indeed meaningful.

Thus Puma-prajna is the Acharya's name given to him at the time of Samnyasa. The name conferred on him at the time of consecration as the Master of Vedanta is 'Ananda- tirtha'. And the favorite nom de plume assumed by him b y choice is the Vedic name 'Madhva". The Acharya gained publicity later on by this favorite name itself, traceable to the Vedas.

Southern Tour

The Acharya set out on a tour of South India even in his teens. He visited prominent places of pilgrimage like Anantasayana, Kanyakumari, Ramesvara and Sriranga. Wherever he went, he delivered discourses and preached the message of his Tattvavada or religious truth to the people. This initiated a new discussion among scholars all over India. The Acharya refuted in clear terms a few age-old beliefs. He started that spirituality. should not be mixed up with superstitions. As a result, there was hot opposition to him from some orthodox extremists. But Acharya braved it all with courage, without yielding to any mean threats. The urge which was deeply surging in the heart of the Acharya for long turned into a firm resolve as a result of this tour. 'The superstitions in the way of this path of philosophical truth should be wiped out! My whole life should be dedicated to the spread of ultimate truth.' The first task accomplished by Acharya as soon as he returned to Udupi, after adopting this firm resolve, was the writing of a commentary (bhasya) on the Bhagavadgita.

The Call of Badri

In course of time, the Acharya desired to tour North India and to spread the message of vedic religion far and wide. The holy center of Bad ri beckoned him irresistibly. Fired by the wish to visit holy places like Vyasa's hermitage, the penan ce-grove of Nara-Narayana etc., and to present his commentary on the Gita as a tribute to sage Vyasa, the Acharya moved straight to Badri. There he observed a vow of strict silence for 48 days, bathing in the holy Ganga. And then he set out alone towards Vyasa-Badri, his cherished destination. After his return from there, the task of writing a commentary on the Brahma-sutras came to be undertaken by Acharya. Acharya never wrote any work of his by hand. It was his practice to dictate continuously to his disciples who would take them down. His composition of works was as facile as his discourse. A disciple of the Acharya, Satya-tirtha by name, redu ced to writing in palm leaves, whatever was dictated by the Acharya. In the meantime, the Acharya's influence had spread far and wide throughout the country. Scholars all over India were stunned by his extraordinary genius, never seen or heard of before. The circle of his disciples grew bigger and bigger. Some ascetics got initiation from him and were admitted into the order of sannyasa. Once, while returning from Badri, the Acharya was camping en-route in a holy place on the banks of the Godavari. Here he was accosted b y an eminent pundit, Sobhana-bhatta by name. This person was well known in that region as a peerless scholar. This visit changed the entire career of the man. Seeing the extraordinary personality of the Acharya, and listening to his wonderful discourses, he was so much overwhelmed that he became the Acharya's disciple and joined his retinue.

Achyuta Prajna's cup of happiness was full on seeing Acharya Madhva back home after his resounding victory in all parts o f the country and on his rich retinue of disciples hailing from different places. Though in the beginning he too had his own doubts about the Acharya's view of ultimate reality (Tattvavada), now he became a whole-hearted adherent of the Acharya's new philosophy.

Installation of Krishna - Return to Badri

The Acharya who stayed in the environs of Udupi for some more time wrote his bhasyas or authoritative commentaries on all the ten Upanisads. He compo sed glosses on forty hymns of the Rigveda, opening up for the first time its vista of spiritual significance. He also wrote the treatise Bhagavata-tatparya highlighting the essential teachings of the Puranas. Many topical handbooks were also authored by him to suit different occasions. A large number of devotional songs too were composed by him which could be sung by his disciples, while moving with him in groups. It was during this period that the Acharya installed the image of Krishna. Which he found in the western ocean near the Udupi sea-coast. After sometime, he left some disciples behind for performing Krishna's worship and undertook his second tour to Badri. Once th e Acharya had to cross the river Ganga. The other bank was und er Muslim rule. Although stopped by the Muslim soldiers on the other side, the Acharya boldly crossed the river and reached the other bank. He was taken before the Muslim ruler who was filled with wonder by the boldness of the ascetic.

The Acharya said:

I worship that Father who illumines the entire universe; and so do you. Are we not both children of that only God? Why should I fear then either your soldiers or you?'. Hearing such words for the first time from the mouth of a Hindu monk, the Muslim king was astounded. He was filled with reverence for this unique monk. He begged the Acharya to stay permanently in his kingdom and offered gifts of several jagirs. But the Acharya who was free from wordily cravings, rejected the offer and walked on to Badri, with the monk's staff in his hand. Once, when his party, was attacked by a band of robbers on the difficult road to the Himalayas The Acharya made his pupil Upendra-tirtha silence them after a fierce flight. He used to say: ‘One should cultivate strength of body even like strength of mind; it is impossible for a weak body to house a strong mind’. Accordingly he had made his disciples achieve strength in their body as well as in their Vedantic pursuit. To the people of that time, the Acharya’s physical strength itself was something miraculous, because his body was strong and adamant. Even to this day, the huge rock- boulder lifted up and placed in the river Bhadra by the Acharya, near Kalsa bears witness to his Herculean strength. This incident is confined by the sentence inscribed on that stone.

The Acharya had darshan once again of Lord Narayana and of sage Vyasa. On his return home thereafter, he wrote the treatise - Mahabharata-tatparya-nirnaya. On his way home, he visited Kashi. There he held a philosophical debate with an elderly Advaita ascetic, Amarendra Puri. Sri Puri had to go away silently, humbled by the dazzling genius of Acharya. Then came Kuruksetra. Here occurred a strange episode. Acharya got a mound there, excavated and demonstrated to his disciples the buried mace of (the epic hero) Bhima therein; and once again had it buried under the ground.
Later on, Acharya arrived in Goa on his way back to Udupi. With his sweet music there he enthralled the audience. The Acharya's musical genius also was as unique as his perfect physique and brilliant intellect. Writers contemporaneous with the Acharya have acclaimed the Acharya's musical expertise as well as his rich melody of voice.

Everything Unique

As already stated, Acharya Madhva toured over the length and breadth of India twice. He propounded his philosophy of theism (tattva-vada) before the best scholars of the country. The whole assembly of the learned was humbled by his brilliant genius. The Acharya rescued from oblivion several sections of the Vedic literature that had become obsolete by his time. He also showed the way of synthesizing revelation (sruti) with mythology (Purana). He brought out the hidden spiritual significance in Vedic literature. He challenged the veracity of twenty on e bhasyas or expositions of the Brahma Sutras which had been in the field up to his time, and made people subject them to a reconsideration. Thus, Acharya Madhva's is a unique personality in Indian history, with a many-sided genius. He was a matchless scholar in philosophy. He was a unique research explorer in the Veda and the literature on the Veda. He was a profound specialist in ancillary Vedic branches of study like astronomy, phonetics, ritualism etc. He was highly accomplished in the science of sculpture. He was the founder-preceptor who gave a for m of its own to Karnataka Music. He was a great composer of musical songs, and an eloquent orator. What is more, he was a man of

strong body with a well-proportioned physique; and yet a bold selfless monk with utter unconcern to all these extra-ordinary endowments.
Christianity too had spread slightly at the time of the Acharya. Islam had spread already to a remarkable extent in North India. In Karnataka too, Jainism and Virasaivism had taken deep root along with a plethora of other religions of India. Against the background of all these religions, the revival of Vedic religion became Acharya's primary mission.
In this task of religious revival, the tradition established by the Acharya too was unique. He wrote several works in Sanskrit devoted to distilling the essence of the shastras or authoritative texts to suit the learned. But those advanced treatises were hardly within the reach of the masses. Hence Acharya, who was a great musician and composer himself, wrote lyrical pieces meant to be sung in lucid Sanskrit. He got musical songs (kirtanas) composed in Kannada by his disciples and made them popular by arranging them to be recited b y bhagavatas or professional songsters. This Kirthana literature, inaugurated by Naraharitirtha grew sumptuously in the hands of later preceptors like Sripadaraja, Sri Vyasatirtha and Sri Vadiraja. This tradition of music-composer-monks continued till Sri Raghavendra Swami who was a profound musician on the lute (vina). Thus the Vyasa-pathway grew into the dasa pathway in Kannada. This tradition yielded to the Kannada region such mystic-saints as Sri Purandaradasa, Kanakadasa, Vijayadasa, Gopaladasa and Jagannathadasa. Even wo men-mystics like Helavanakatte Giriyamma illumined this tradition. The original founder of this tradition of expounding the Vedic message in Kannada was Acharya Madhva; it should not be forgotten that he was the source-head of inspiration for all th ese later authors. It is indeed because of this farsighted vision of the Acharya that the holy Ganga of dasa sahitya flowed in the Kannada land and made Kannada literature more glorious than ever.

The Acharya's contribution is not limited to what we noted so far. He brought into vogue a new medium of folk-art in the open-air theatre known as Bhagavataraata and Dasavatarada ata (show of Ten Incarnations) through his disciple Narahari-tirtha. This art has continued up to our time developing into an effective medium of folk-art in the districts of Nor th and South Kanara and had received recognition in India and abroad. This art, in its turn, gave inspiration for the development of Ku cupudi art-form in Andhra.
The many-sided genius of Acharya is indeed amazing. What is even more amazing is the fact that the Kannada people are entirely unaware of the extensive contribution of this gr eat son of the Kannada soil.

Last Days

After his return home from the second tour, the Acharya took the lead in initiating such social reforms within the environs of Udupi. Although he was mature in mind and on the other side of sixty by now, he had to face some opposition in his birthplace itself. A section of orthodox by opposing his new message was still active. It was about this time that an Advaita ascetic, Pundarika-Puri by name, came to Udupi seeking a debate with the Acharya and had to go back in utter discomfiture. Meanwhile, a monk called Padmatirtha arranged for the theft of the rare library of the Acharya, kept in the custody of one Pejattaya Sankara Pandita in Kasaragod. The Acharya took himself to Kasaragod and defeated Padma-tirtha in a philosophical debate. The cream of Acharya's thesis on that occasion was reduced to writing

by the disciples. This itself became a treatise called Vada (lit 'thesis') or Tattvoddyota. Later on, Jayasimha of Kumble, the king of the Tulu region, invited the Acharya to his court and honored him by arranging for the return of his stolen library. Pejattaya Trivikrama Panditacharya, wh o was the royal preceptor of the time, carried on a long debate with the Acharya for fifteen days and at last became his disciple, bowing down to the latter's greatness. He then wrote a matchless commentary called Tattva-dipika on the Acharya's Brahma-sutra- bhasya and thus paid his tribute to the guru. Acharya too was equally fond of Trivikrama pandita. It was in answer to the request of this devoted pupil that Acharya wrote an extensive commentary in verse, viz, Anu-vyakhyana on the Brahma-sutras. Acharya was dictating this work- to four disciples simultaneously, on each of the four chapters, without any break. At the same time, the composition of the work Nyayavivarana was also completed. Acharya Madhva completed his four-monthly stay (chaturmasya) at Kasaragod and returned to Pajaka. There he initiated his brother into the monastic order, since he was longing for it with a deep sense of detachment.

This was Sri Vishnutirtha, the first pontiff of the present day Sodematha and Subramanyamatha. About the same time, Sobhana-bhatta living on the bank of the Godavari also came to receive initiation into samnyasa from the Acharya. He became famous later on as Padmanabha-tirtha, the founder of the line of pontiffs in Deshastha-mathas.
Both before and after the initiation of these two, several disciples form various regions of the country got their initiation into samnyasa from the Acharya. Among them, the names of eight disciples who chose to stay on in Udupi as pontiffs of different mathas are as under, in the order of their initiation:

1. Hrisikesa-tirtha (Palimaru matha)
2. Narasimha-tirtha (Adamaru-matha)
3. Janardana-tirtha (Krsnapura-matha)
4. Upendra-tirtha (Puttige-matha)
5. Vamana-tirtha (Sirur-matha)
6. Vishnu-tirtha (Sode-matha)
7. Srirama-tirtha (Kaniyuru-matha)
8. Adhoksaja-tirtha (Pejavara-matha) The other two celebrated samnyasin-disciples of the Acharya are:
9. Padmanabha-tirtha (Desastha-mathas)
10. Narahari-tirthal

When Padmanabha-tirth a was initiated into samnyasa is not definitely known. There were several who had got initiation before him. It appears that he should have been initiated into the order some time between the dates when these eight pontiffs were initiated into the order. The Acharya was now seventy. Even at this age, he toured all over the district and engaged himself in educating the general public. He co mposed for the benefit of a good natured Brahmin, Eda-Paditaya, in the village Idya the literary work "Krsnamrtamaharnava". Then he went on to Ujire and exposed there the spiritual aspect of ritualism in order to open the eyes of Brahmins who had faith in the ultimacy of rituals. This discourse itself came to be

published later under the title of Khandartha-nimaya (Karmanimaya). Next he visited Panchalingeshwara temple at Paranti, which he found in a dilapidated condition, without an y worship or festivity. He made arrangements for the resumption of proper worship there accor ding to the rituals prescribed by the ancient scriptures (agamas). The Acharya's life span of 79 years was thus one teeming with activity. When he thought that his life mission had been served, he put the responsibility of carrying on the tradition of this Tattvavada or philosophical thesis on the shoulders of his disciples and betook himself to Badri, all alone, without any thought or care. The day on which he thus proceeded to Badri was the ninth in the bright half of the month Magha in the Kali year 4418 (1317 CE). Even now, the anniversary of the Acharya is celebrated as Madhvanavami on the said day itself Tradition as it has Developed. The disciples of the Achar ya, both pontifical and lay, continued this tradition with devout zeal. They nourished the young plant by sup plying it constantly with the waters of their penance and erudition. Hundreds of dialectical treatises came to be written. Among the writers belonging to this school we may roughly classify some outstanding ones in the following chronological order: Vishnu-tirtha, Padmanabha-tirtha, Narahari-tirtha, Trivikrama-panditacharya, Nar ayana Panditach arya, Vamana- Panditacharya, (Traivikramar yadasa), Jaya-tirtha (Tikacharya), Vijayadhvaja-tirtha, Visnudasachar ya, Vyasa-tirtha, Vadiraja, Vijayindra-tirtha, Raghavendra-Swamy, Yadupati-acharya, etc. The Acharya did not earn an y huge establishment or property for his matha. All the property that he left as legacy to his disciple-pontiffs was just a casket for keeping the gods of daily worship, a staff and a piece of cloth tied on the sides like a bag to receive alms (jolige). Later, the mathas took better shape as the number of their devout adherents became more and more. Below is a broad sketch of the Madhva- mathas now existing:

The number of mathas which came into being in Udupi itself, yoked to the responsibility of Krishna-worship is eight:

1. Palimaru-matha
2. Adamaru-matha
3. Krsnapura-matha
4. Puttige-matha
5. Sirur-matha
6.Sode-matha
7.Kaniy- uru Matha
8.Pejavara Matha

It is a local custom to call the mathas after the names of villages where the original gifted properties of the matha are situated. Thus the matha which had its property in the village Palimaru is now called Palimaru-matha.The older name of the Sode-matha was Kumbhasi-matha. Later on, in the time of Vadiraja, when the matha was established at Sode in North Kanara, it became famous as Sode- matha.The mathas in Karnataka which were developed respectively by Sri Padmanabha-tirtha, Narahari-tirtha, Madhavatirtha and Aksobhya-tirtha are eight: Uttaradi-matha Sosale Vyasaraya-matha Kundapura-Vyasaraya-matha Raghav endra-matha Mulubagilu-matha Majigehalli-matha Kudli-matha Balegaru (Ban agara)-matha For the first four mathas the founder-pontiffs are the first four mentioned above, viz, from Padmanabha-tirtha to Aksobhya-tirtha. A traditional

branch of Vyasaraya-matha itself came to be established at Kundapura in the district of South kanara and came to be termed Ku ndapura-Vyasaraya- matha.
Another branch of the matha founded by Padmanabha- tirtha became Mulubagilu-matha. Sripadaraja (alias Srilakshminarayana-tirtha) who was one of the pioneers of dasa-literature and the preceptor o f Vyasa-tirtha was one of the illustrious pontiffs who illumined the tradition of this matha. Still another branch of Madhava-tirtha established a matha at Majjige-halli which also came to be developed. In the same way, two branches of Akshobhya-tirth a grew into independent mathas at Kudli and Balegaru. Apart from these there are four more mathas in the Tulu region: Subramanya-matha Bhandarkeri - matha Bhimana-katte-matha Citrapura-matha. The Subramanya-matha has grown out of Vishnu-tirtha's line itself. It is said that the line of disciples under the pontiff Acyuta-prajna, who in turn was the guru to initiate the Acharya into samnyasa, branched into two lines- one at Bhandarkeri and the other at Bhimanakatte. Bhandarkeri is located some 20 Km north of Udupi in Barakuru. Though Bhimana-katte (Bhima-setumunivranda) is also a matha of Tulu region, its original source-head is a place called Bhimanakatte on the Tirthahalli-Shimoga road. According to folk-tradition, the Chitrapura-matha is only a branch of the Pejavara-matha. This matha is situated at Citrapura, some 35 Km.away from Udupi on the Udupi-Mangalore highway.Two more mathas of Gauda Sarasvata Brahmanas who illuminated the Madhva school are quite famous: Gokama-Partagali Jivottama-matha Kasi-matha. The original locale of Gokarna-matha is Gokama. Later, pontiffs of this line started a matha in Parta-gali (Madagaum ... Mathagrama). After one of its celebrated pontiffs, Jivottama-tirtha, the math a also came to be called Jivottama-matha. According to the traditional list of pontiffs in this matha, its founder pontiff is reckoned as Sri Narayana-tirtha who had his initiation into samnyasa from Sri Ramachandra-tirtha, the tenth pontiff of palimaru-matha at Udupi. Though there is a branch-centre of Kasimatha in Kasi, it is originally a matha of the South only. Gauda Sarasvata Brahmins of the north costal region stretching from Udupi up to Bombay are disciples of Gokama-matha. The Gauda Sarasvatas from Udupi up to Kanyakumari in the south are disciples of Kasi-matha. Besides these, two more important Madhva organizations in North India deserve mention here:

Madhva-Gaudiya-matha of Bengal

The Madhva-Gaudiya-matha is a Madhva religious center in Bengal. One of its branches existed also in what is now Bangladesh. A temple of Acharya Madhva also existed there. The International Hare Krishna pantha is an outgrowth of this.

Acharyas's Works

The Acharya has written four works on the Sutrap rasthana (the Vedantic school of Brahmansutra);

1. Brahmasutra-bhasya
2. Sarva-sastratha-sangraha (Anubhasya)
3. Brahmasutra-anuvyakhyana
4. Brahmasutra-anuvyakhyana-vivar- ana Two works are on the Gita-prasthana (Vedantic school of the Bhagavad gita) :
5. Bhagavadgita-bhasya
6. Bhagavadgita-tatparya-nimaya

In- the Upanishad-prasthana (the Vedantic school of ti Upanisads), the Acharya has written bhasyas or authoritative commentaries on all the major Upanisads. But there is notable uniqueness in respect of these also. While all the other have commented only on three chapters of the Aitareya Upanishad, the Acharya's bhasya covers the entire Upanishad-kanda (of 9 chapters) of the Aitareya Aranyaka :

7. Mahaitareyop anishad-bhasya
8. Brhadaranyakopanishad-bhasya
9.- Chandogopanishad-bhasya
10. Taittiriyopanishad-bhasya
11. Talavakaropanishad -bhasya (Kenopanishad-b hasya)
12 Kathakopanishad-bhasya
13.Athar- vanopanishad-bhasya (Mundakop anishad-bhasya)
14.Satprasnopan- ishad-bhasya
15 Yajniya-mantropanishad-bhasya (Isavasyaopan ishad-bhasya)
16.Mandukyopanish- ad-bhasya

The verses occurring in the middle of the Mandukyopanishat are mistakenly held to be Gaudapada's karikas. But Acharya Ramanuja has accepted that these form original portions of the Upanisat itself. But Madhva has rejected the old wrong notion once for all by writing bhasya on these verses also. In this connection it is noteworthy how senior Advaita scholars too like Brahmananda accept that these are original Upanisadic verses. The Acharya not only blazed a new pathway of spiritual interpretation of the Veda, b y writing a commentary on 40 hymns of the Rig veda, but also showed the way leading to a synthesis of Samhita, Brahmana and Aranyaka texts by commenting upon some chapters of the Aitreya Brahmana and the Mahanan-ini-khanda of the same Aranyaka. These works are:

17. Rg-bhasya
18. Khandartha-nirnaya (Karma-nirnaya)

So also, there are three works of his that lay bare the heart of the Mahabharata and the Bhagavata in a bid to synthesize the teachings of Itihasas and Puranas:

19. Mahabharata-tatp arya-nimaya
20. Mahabharata-tatp arya (Yamaka-bharata)
21. Bhagavata-tatparya-nimaya

Nine topical treatises are concerned with determining epistemology and ontology:

22..Vishnu-tattva-nir- naya
23. Vada (tattvoddyota)
24. Mayavada-dusana (mayavada-khandana)
25. Upadhi-dusana (Upadhi-khandana Tattva-pr akasika)
26. Mith yatvanumana-dusana (Mithyat-vanuniana-khandana)
27- Tattva-samkhyana
28. Tattva-viveka
29. Pramana-laksana
30. Vada-laksana (katha-taksana)

Seven works offer guidance regarding performance of ceremonials and rituals as laid down in law-books, regarding building architecture, mantra and tantra and duties and practices of householders and mendicants:

31. Krisnamrta-mah arnava
32. Tantra-sara-sangraha
33. Sadacara-smrti
34. Jayanti-nirnaya
35. Om-Tat-Sat-Pranava-kalpa (Yati-p ranavakalpa)
36. Nyasa-paddhati
37. Tithi-nimaya

In the field of devotional literature, there are two works of his; one is a stotra or hymn of praise; the other is an anthology of compositions set to music and meant to be sung:
38. Narasimha-nakhastuti
39. Dvadasa-stotras

Further, there is a work which the Acharya is said to have composed in his boyhood while playing with the ball, it is a small work in a unique meter:

40. Kanduka-stuti

Of these, 38 had been published formerly. Two, viz. Nyasapaddhati, that explains the daily routine duties of mendicants, and Tithinirnaya, that is a unique work on mathematics indicating precise formulae for the determination of each date's extent, are works which were first noticed by me in the course of my research in Palm-leaf Manuscripts some years ago. The Essence of Madhva’s Philosophy: Tattvavada: Dvaita Acharya Madhva's line of thought gave a new turn to the tradition of Indian Philosophy. This has been called by the name 'Tatvavada' in ancient works. In later times, when the un-philosophical trend emph asizing only conflict became prominent for recognizing Vedic schools of thought only in terms of Dvaita-Advaita etc., this came to be called the 'Dvaitamata' or 'dualistic school'. But from the standpoint of True Vedic tradition, this is not a name that can be fu lly justified In the philosophical system of the Acharya, tattvas or categories of reality are primarily two: svatantra-tattva and asvatantra-tattva (i.e. Independent reality and dependent reality). God who creates the universe is the Independent reality; the entire universe created by him is the dependent reality. Lord Narayana alone is the Supreme Independent God-head. The entire Veda hymns only His praise by various epithets such as Agni, Indra and Varuna. Monotheism alone is thus the quintessence of Vedic literature and not polytheism. All names (of God) are only epithets; God is the Ocean of all qualities or excellence. Hence any name is good enough to invoke God. All names designate only God. Not only Vedic words, not only Sanskrit names, whatever the word may be, in any language wherever in the world, every name will designate Him alike. For, there is no sound or word, in any language of the world, which is not essentially a name of God. Though God is one, divinities are many. These divinities are not God: they are only souls that have realized God and risen to a high state by acquiring siddhi or divine power. These siddhas or realized adepts can serve as gurus to guide the jiva or soul who is still a sadhaka or religious seeker. If God is 'bimba' or

the original substrate, jivas or souls are His pratibimbas or images. The image is always dependent on the original substrate; it can never become identical with it. One original substrate can have many images. Even so the souls can be many. Each soul has its own distinct individuality, different from another. So many souls, as many varieties. Along with all these differential gradations, these souls are all entwined in the single thread of similarity to God in their knowledge-aspect. Just as souls, the inanimate substances too that go into the creative apparatus of the universe are innumerable. Thus the soul (jiva), who is at the center in the triple categories of God-soul inanimate world, becomes involved in the meshes of samsara or bondage when he leans towards one side; becomes liberated if he leans to the other side. There is one important point to be noted here. Mukti or liberation does not mean any cessation of the World itself It is not any disappearance of a World falsely held as real. Liberation means release from the bondage of the world. The world, does exist even after release; but there is no bondage. Earlier, the soul being unaware of its power of self-conscious- ness, was ignorant of the original substrate, (viz. God); and had become a tool in the hands of the inconscient, searching in vain for the original. But now (in release) he has conquered inconscient Nature; for he has now become conscious of God, who is his original and also the First Cause of the entire universe. The inconscient world is five faceted five elements, five elemental essences, five sheaths, five sense-organs etc. That is why it is designated as "pra-panca" or a 'perfect pentad'. In this pentad intermixed in a five fold manner, the principle of prana or life is also a five-fold entity of pran a, apana, vyana, udana and samana. Moreover, it is being controlled all the time by God who also assumes five forms, viz: Anirudha, Pradyumn a, Samkarasana, Vasudeva and Narayana. Thus one might distinguish a five-fold difference too in this world; difference between one inconscient and another inconscient; difference between inconscient and the soul; difference between the inconscient and God difference between one soul and another; difference between soul and God . This difference is neither temporary nor merely practical; it is an invariable and natural property of everything . For such is the law of nature: One is not two; two is not one. The Acharya effected a synthesis and integration between several self-contradictor y notions which had accumulated by his time regarding God, devotion and the universe. We might refer here to some of the important ones among them: God is both endowed with forms and is formless; both qualified and unqualified. He is endowed with forms because He has a body of knowledge and Bliss. He is formless because he has no body within, the reach of our finite thought. He is qualified because He possesses in perfection all good or auspicious attributes. He is unqualified also because He is devoid of all material adjuncts. When viewed from the right standpoint, it will be realized that all modes of utterance express varied aspects of the only truth. The Vedic literature will not open out its secrets to one who is not having this synthetic vision.The World is not a magic show improvised by any magician. It is ultimately true. From another standpoint, it is untrue also. But then the word ‘untrue’ does not mean ‘false, it means 'dependent reality'. It’s truth is restrained by God; hence it is untrue.Similarly, there is no truth in the objection that the Vedic religion is tainted with iconolatry or image-worship.For, it does not worship icons; it worships only God symbolized by the icons. Is not the all-existent God existing in the icon? Among other significant contributions of the Acharya's Tattvavada, vyakti-visistavada or unique individuality of every soul and svabhavada or theory of unalterable natural law governing humanity deserves notice. The following is a summary statement of it: There is no object like another. There is

no person or jiva like another. No man's nature is like that of another. Underlying everything and every individual person, there is a unique individuality or speciality. The all-round and complete development of this special personality is indeed the goal of human life. Human life of bondage (samsara) is none other than a practical workshop that helps the individual soul to attain the perfect development of his personality in dependence upon God. Mukti or release is only a state of perfection or enjoying the bliss of such a perfect development of one's own personality. Each one's attainment is commensurate with one's effort. Our development is in keeping with our personality. The sea is full; the tank is full; even water-pots may be full of (of water). But that fullness is not identical in all these. The volume varies according to the variation in size. Everything is full; yet it is full of variation also.There are no two things in this creation which are identical. Even two leaves of the same tree are not exactly identical. Hen ce the idea that all become one or all become identical ultimately, is only a sugar-coated sop. It is an idea opposed to scriptures. It is an idea going against the very law of Nature.The development of an individual takes place strictly in accordance with his inner nature. The environmental factors only help manifest what is already rooted in one's inner nature. Thus inner nature is the spontaneous way of life for a Jiva. It is an innate characteristic rooted firmly in the jiva from time immemorial. No amount of effort can alter its course. A sattvika or pu re-hearted man cannot become a tamasa or evil minded one. Nor can a tamasa turn into a sattvika. One's attainment of perfection is nothing but a complete manifestation of one's unique individual nature.The idea of chaturvarnya or "four colors" in the Gita vindicates this view only. The Gita idea of "four colors" is quite distinct from the idea of "four castes" prevalent today. It is an idea that relates only to the soul's inmost nature or personality-trait. The true color of the soul needs to be discovered. That indeed is a right social order.In such a social order, the son of a low-born (sudra) may be a nobleman (brahmana); on the contrary, a brahmin's son may also be a sudra. For, varna of 'color ' is not something which is transmitted hereditarily; it is something quite personal; something which is determined by the individual's own personality traits Only one who knows Go d can know the secret of the universe. It is impossible to know the universe completely by scientific research into matter. Hence one should know God Himself. It is only by knowing the root that one can tackle a tree. This indeed is the pathway of knowledge (Jnanayoga). The principle that unites the soul to God like a thread is called prana-tattva or the "vital principle". It is the one principle that embodies all souls and is also termed "jivottama-tattva" or the "principle of perfect jiva-hood". The Acharya says about himself that it is an aspect of this supreme principle that incarnated itself in human form as Madhva in order to lay bare the Supreme Truth.

The pathway of Jnana- yoga or knowledge supreme is not opposed to Karma or action. The very dichotomy that the pathway of action is for the ignorant, while th at of knowledge is for the adept, is absurd. Knowledge without action is an impractical intellectual exercise. Action without knowledge is but blind orthodoxy. Knowledge is necessary; knowledge-full action too is necessary. At the same time, an understanding of God's infinite glory is equally necessary. Having understood God's greatness, it is necessary to love him devotedly. The world also deserves to be lived, since the wonderful universe is just His creation in sport (lila)". Denying the world is as good as d enying God's own infinite greatness. We should all dedicate ourselves to our duty in the following spirit: "We are all subjects in the kingdom of God;

rendering assistance to those who are in distress is the tax we owe to God Himself, our king"". Such an integral synthesis of the pathways of knowledge, action and devotion becomes a perfect pathway for one's life. The physical eye is not enough for the development of knowledge. The inner eye has to be opened; one has to turn inward. There are only two ways in which that goal can be realized; one is direct personal experience; and the other is the word of wisdom bequeathed to us by sages who were "seers" of the Veda. Their word is a torch to illumine our way. In the light of that torch and along that way alone we should walk on and discover Truth. Thus when both the word of scripture and our own immediate experience coincide, it becomes the highest criterion confirming our conviction. In order to achieve it, a continuous process of hearing, cogitating and realization of the scriptures is called for. Not even scriptural statement is to be accepted if it is against one's own conscience. An awakened conscience can discover the integral unity underlying all Vedic statements. It is in order to demonstrate this synthetic essence of the Vedas that the Brahmasutras, Bharata, Pancaratra and Puranas have been written. These alone are primary authorities. Texts of smrti (moral code), written by sages like Manu, are acceptable as authorities only when they are in conformity with the essential message of the Ved a. They are not at all ultimate authorities. Another means of valid knowledge besides perception and scripture is interference or reasoning. Although it is an instrument of valid knowledge, it is not an independent instrument. Hence it is spoken of only as "anu-mana" (... anuusari pramana) or 'ancillary instrument of knowledge'; it can be developed only as a supplementary instrument to the other two, i.e., perception and scripture. It is important to note that in supra-sensory matters, nothing can be established by inference or reasoning independently. For, anything one desires can be established b y reasoning. Those who do not possess this awareness can establish nothing b y the strength of their reasoning. Therefore in regard to supra-sensor y facts and especially, in regard to God, there is no use in one's surrendering oneself to reasoning. One should surrender oneself only to God. One should surrender oneself to the voice of hoary sages and wise men who realized God; that is to say, to the Vedic words. One should know through word of sages, and having known, one should experience it; having experienced, one should see; having seen, one should succeed; having succeeded, one should gain. And for that, one should surrender oneself to God; one should know through surrender; and knowing, one should again surrender. This awareness is the key to bliss. This is broadly the sum and substance of the Acharya's spiritual viewpoint. .The Acharya has discovered several unique facts about the physical world, the order of creation and the basic principles that govern creation. Some of them may be mentioned here:

1. The material ethereal sky that is one of the five elements filling this universe is that which suffers destruction along with the universe. It is permeated b y a super blue color, beyond the reach of the bare eye. But there is another sky that fully pervades the universe, within and without; which transcends the universe and is eternal. It is called ‘auyakarta-akasa’ or ‘undifferentiated space’.
2. The atoms which are the micro-elements of physical matter are not at all ultimate and indivisible entities. In every atom too there are innumerable subtle particles.
3. There is life movement in plants, herbs and creepers too. That vegetation-life too can respond to the actions of man. There are plants that thrill to the melody of music and yield sprouts, flowers and fruits.

4. No matter is completely destroyed. Destruction is another name for only a change in form. We say that the body is destroyed. But really speaking, the body is not destroyed, it has become ashes; that is all. Thus existence and non-existence are two sides of the same coin.
5. From the microcosm to the macrocosm, the entire universe is completely interfused. To understand any one thing completely, a complete knowledge of the entire universe becomes necessary. By knowing one, all can be known. One who does not know all, does not know even one.
6. Enclosed within the fifteen fences of name, lordship, thought, speech, action, strength, food, mind, sense organ, earth, water, fire, air, sky and faith, the sixteenth jiva- kala or soul's particle lies hidden. When these fifteen inconscient fences are broken, the soul gets self-awareness. This is called self-realization. To one who has attained self-realization, the way beyond to God-realization becomes easy. First, the realization is of the 'I' principle. Next comes the realization of the 'He' principle. This is the secret of the realization of "So'ham" (I:HE), the Ultimate Truth. One who is unaware of his own self, or one who mistakes such awareness of self itself as ultimate realization, can never progress in the pathway of God-realization.

On the whole, Acharya Madhva's life-message is this:

Kuru bhumksva ca karma nijam niyatam
Hari-pada-vinamra-dhiya- satatam
Harireva paro Harireva gurur-
Harirevajagat-pitr-matr-- gatih
(Dvadasa-stotra)

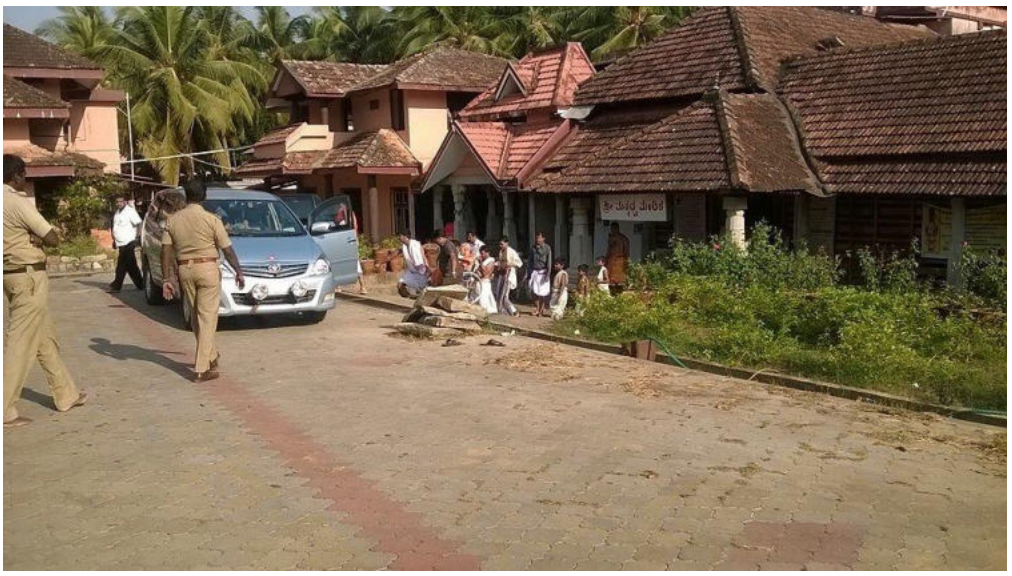
(Do thy duty allotted by God to These
And eat what comes to thy share!
Hari is God Supreme, Hari the 'Teacher great,
Father and Mother too is Hari, beware!)
tadalam bahu-loka-vicintanaya
Pravanam-- kuru-manasa misa pade
(Stop then thy worldly cares endless,
Pin thy mind at the Lord's feet boundless!)

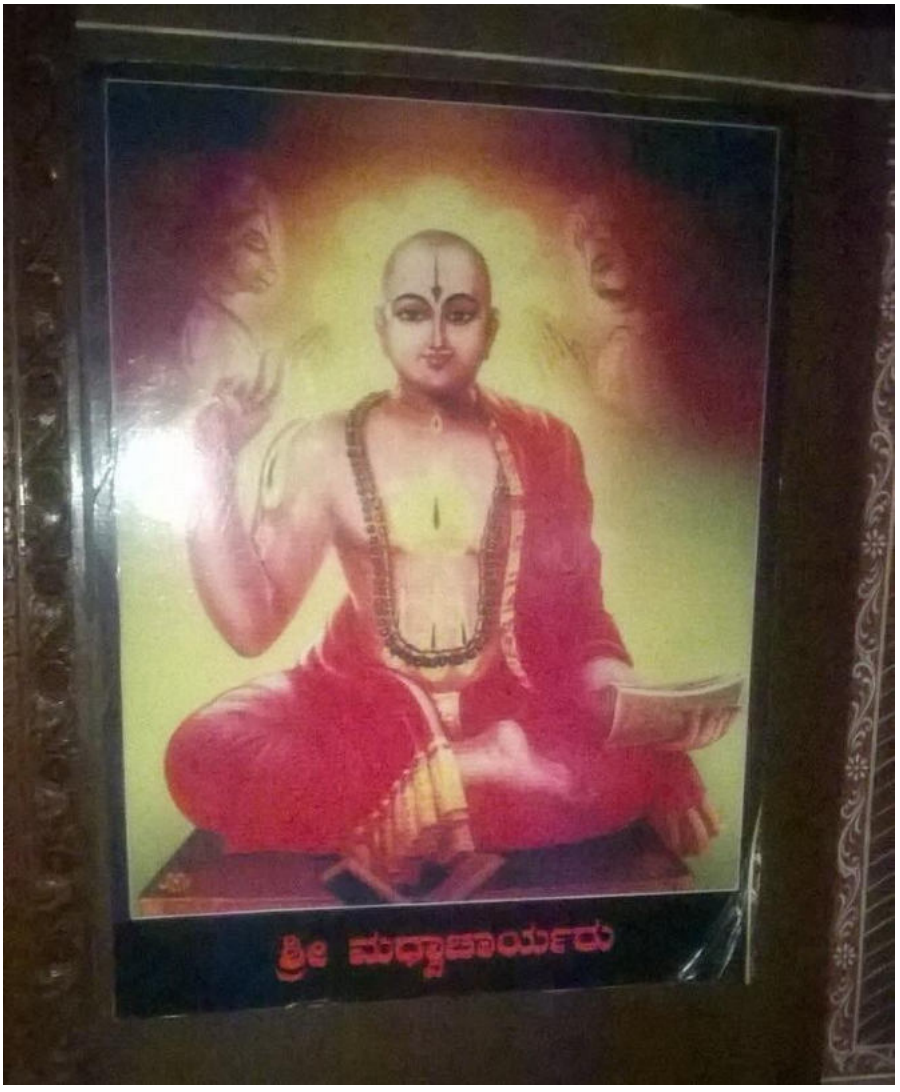
Ref: tripAdvisor.in: Photos

Pajaka kshetra:

This is the birth place of Hindu Acharya, Sri Madhvacharya and it's about 13 kms away from Udupi. The home where Acharya lived has been preserved and also the public is allowed to visit this ancient heritage place. There's a small temple within the premises and the priest is very eager to tell the stories related to Sri Acharya when he was a boy. There's a Veda Paatashala (Vedic school), a school for young children being run by the Trust. Nice & serene place and one gets positive vibes once you are around this place and especially the Home of Acharya. Before entering this place while coming from Udupi, one can see the tall statue of Acharya installed.

ಪಾಜಕ ಕ್ಷೇತ್ರ
PAJAKA KSHETRA




ಶ್ರೀ ಮಧ್ವಾಚಾರ್ಯರು

5. ಆಚಾರ್ಯ ಮಧ್ವರು ನಿರ್ಮಾಣ ಮಾಡಿದ ಪವಿತ್ರ ವಾಸುದೇವ
6. ಹಾಲು ಮತ್ತು ಮೊಸರಿನ ಪಾತ್ರೆಯ ಮೇಲೆ ಆಚಾರ್ಯ ಮಧ್ವರು ಬಾಲಕ
ವಾಸುದೇವನಾಗಿದ್ದಾಗ ಮುಚ್ಚಿಟ್ಟ ಪವಿತ್ರ ಶಿಲಾ
7. ಶ್ರೀ ಆಚಾರ್ಯ ಮಧ್ವರು ಸ್ಥಾಪಿಸಿದ ಆಲದ ಮರ ಇದ್ದ ಜಾಗ
ಪಾಜಕ ಕ್ಷೇತ್ರ ಸಮೀಪದಲ್ಲಿ ಸಂದರ್ಶಿಸ ಬೇಕಾದ ಸ್ಥಳಗಳ
1. ಶ್ರೀ ಪರಶುರಾಮ ದೇವಸ್ಥಾನ ಮತ್ತು ಗದಾ ತೀರ್ಥ
2. ಶ್ರೀ ದುರ್ಗಾ ದೇವಸ್ಥಾನ ಕುಂಜಾರು ಗಿರಿ ಮತ್ತು ಬಾಣ ತೀರ್ಥ
3. ಶ್ರೀ ಸರ್ಪರೂಪ ಮಣಿ ಮಂತನ ವಧಾಸ್ಥಾನ
4. ಶ್ರೀ ಪರಶು ತೀರ್ಥ ಮತ್ತು ಗೋಪಾಲ ಕೃಷ್ಣ ದೇವಾಲಯ
5. ಧನುಷ್ ತೀರ್ಥ
PLACE TO VISIT IN PAJAKA KSHETHRA
1. HOUSE OF MADYAGEHA BHAT WHERE MADHWACHARYA TOOK HIS INCARNATION ANANTHA PADMANABHA TEMPLE.
2. ACHARYA MADWA'S FOOT PRINT, ACHARYA MADWA'S IDOL SHRI VADIRAJA PRATISHTA
3. AKSHARA ABHYASA SHILA
4. PLACE WHERE MADHWACHARYA CLEARED HIS FATHER'S LOA
5. PAVITHRA VASUDEVA TEERTHA MADE BY SHRI MADWACHARYA
6. TWO HUGE STONES LAID ON CURDS AND MILK BY MADWACHARYA WHEN HE WAS VASUDEVA
7. THE PLACE WHERE MADWACHARYA PLANTED BANIAN TREE UP SIDE DOWN
PLACE TO VISIT NEAR PAJAKA KSHETHRA.
1. SHRI PARASHURAMA TEMPLE & GADHA TEERTHA
2. SHRI DURGA DEVI TEMPLE & KUNJARUGIRI BANA TEERTHA
3. THE PLACE WHERE SARPA ROOPI MANIMANTA WAS KILLED
4. PARASHU TEERTHAA & GOPALA KRISHNA TEMPLE
5. DHANUS TEERTHA

Ref: FaceBook group: Madhwa:Photos

SAMSKRUTI VAHINI - CHITRAKALA
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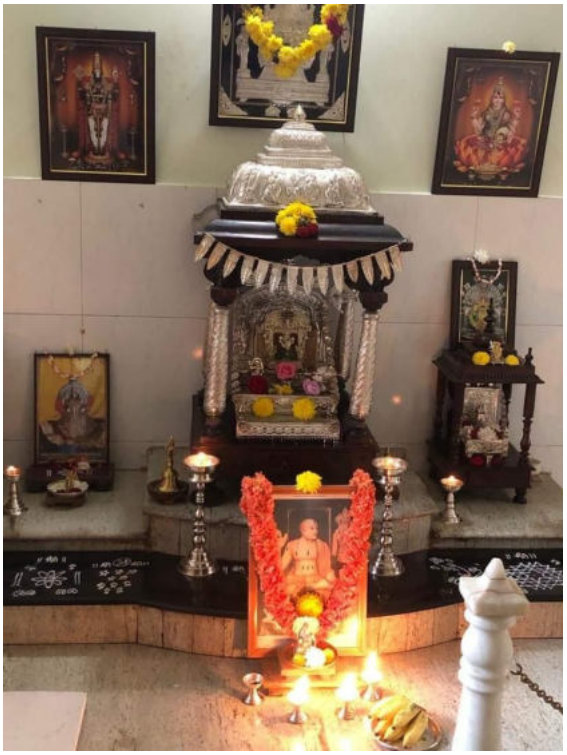
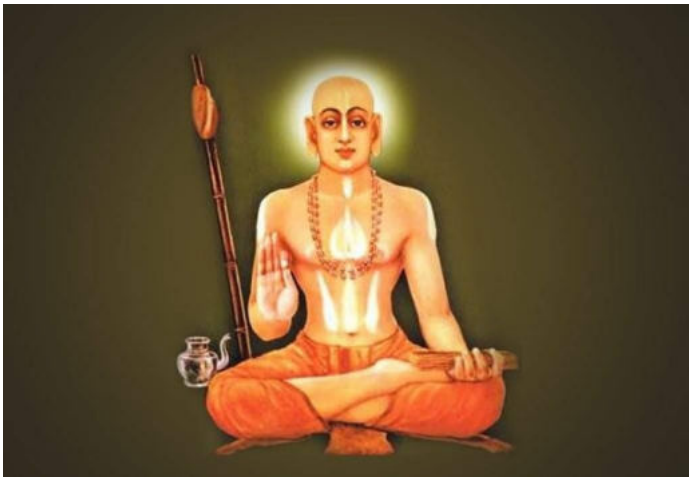
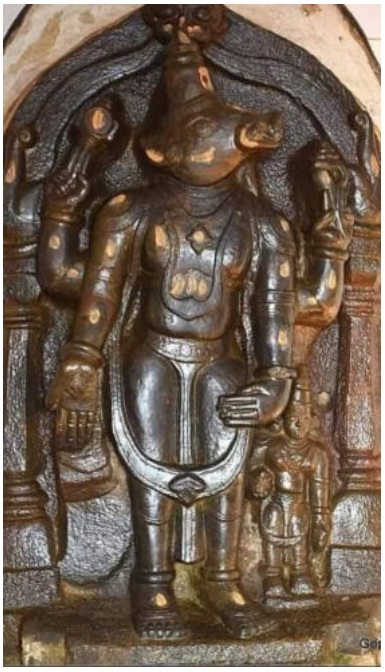
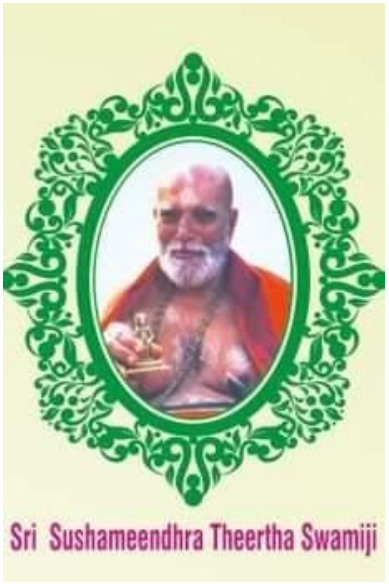
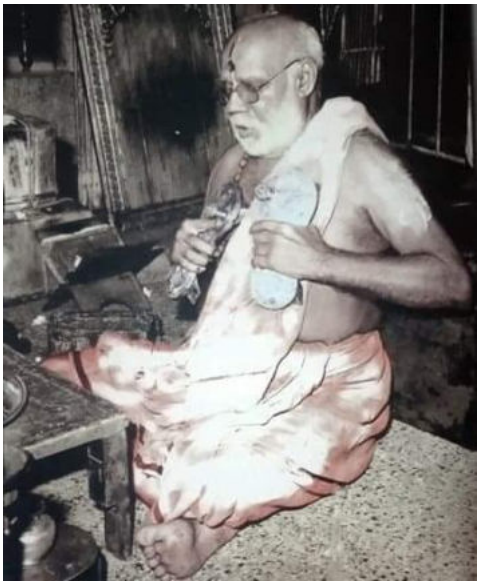




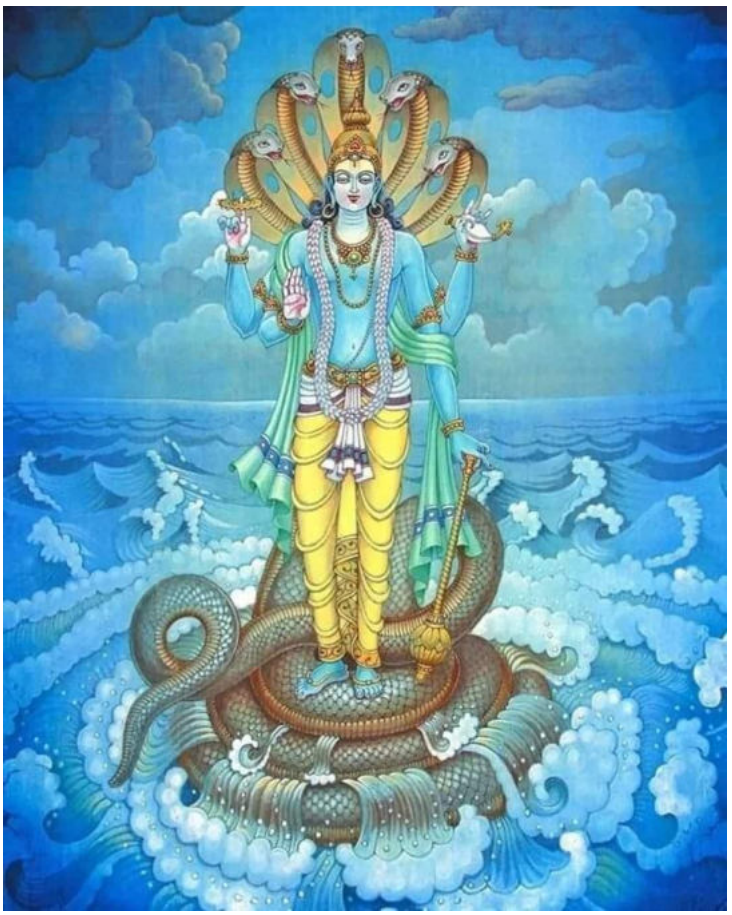


GOOD MORNING


Sri Sushameendhra Theertha Swamiji



Gopal TS



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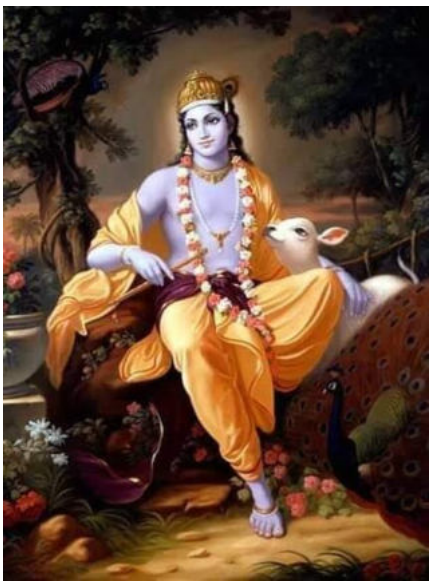
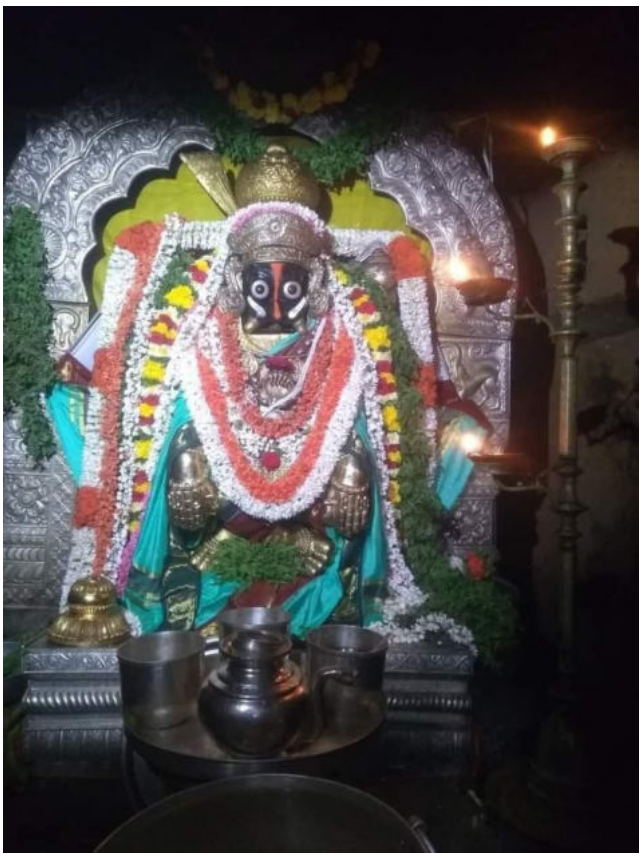
IPA
எங்கும் கண்டிராத ஈசனின்
திருக்கோலம்.





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04/15/2009

श्री
कृष्णा

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ಶ್ರೀ
ಗೋಪಾಲ
ದಾಸಾರ್ಯರ

ಶ್ರೀ ವಿಜಯದಾಸರು
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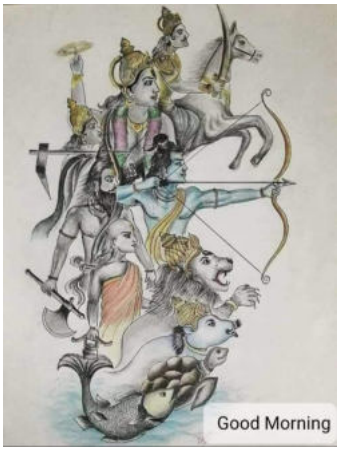
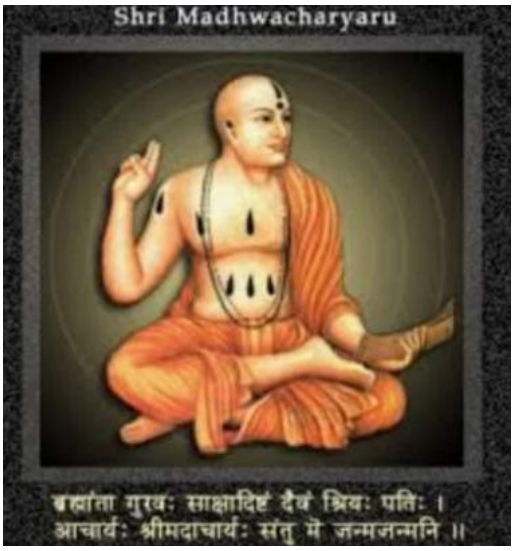
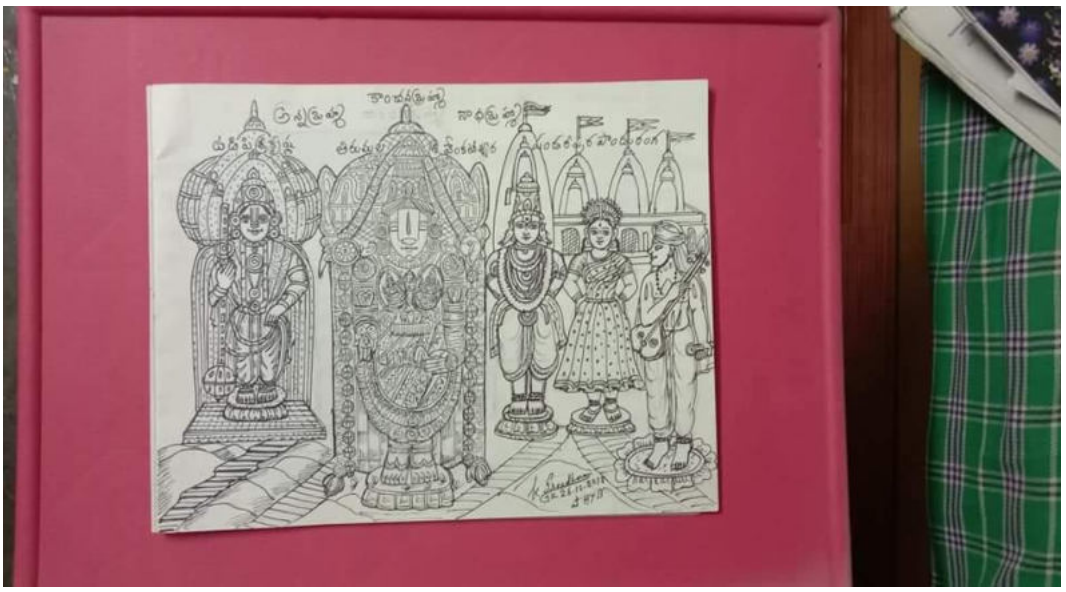
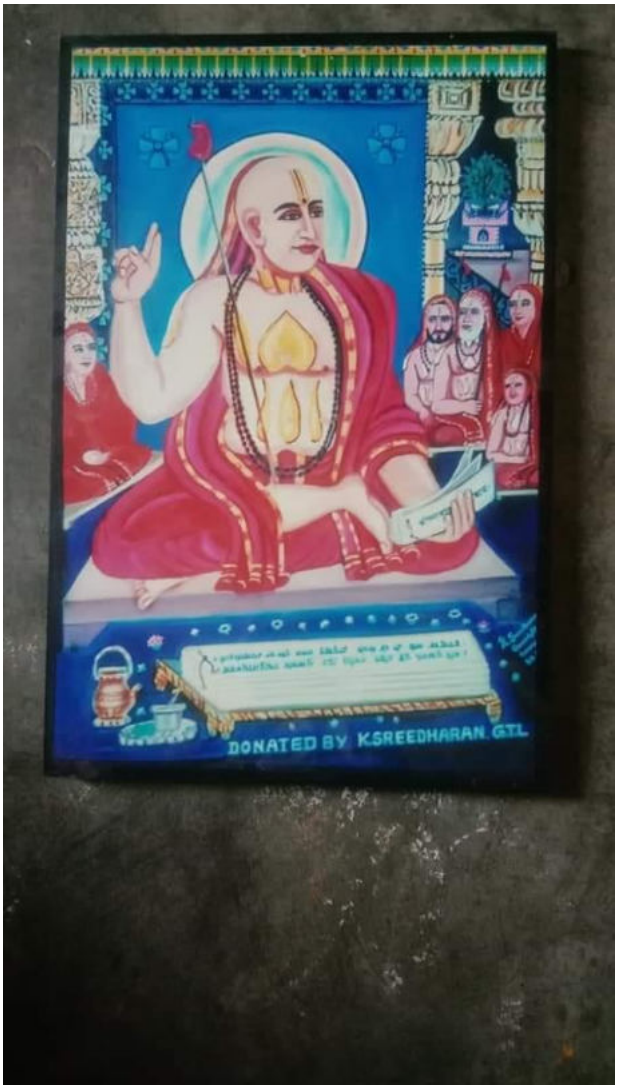

Good Morning

1861
1872

SAMSKRUTI VAHINI - CHITRAKALA


Shri Madhwacharyaru
ब्रह्मांता गुरवः साक्षादिष्टं दैवं श्रियः पतिः ।
आचार्यः श्रीमदाचार्यः संतु मे जन्मजन्मनि ॥

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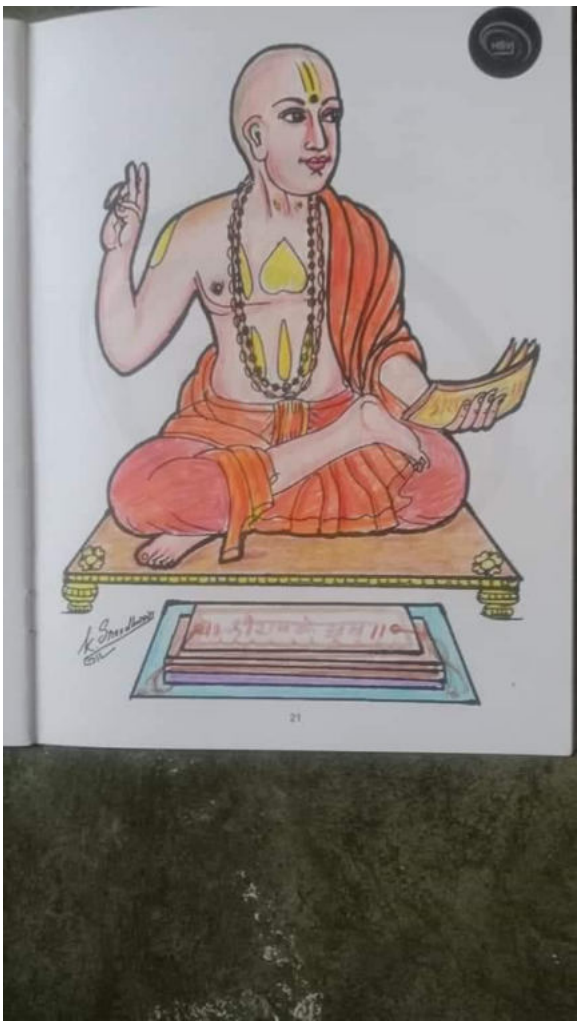

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sri_uttaradimath
Sri Uttaradi Math

Ref: YouTube videos

Madhvacharya's life story, Kannada film, philosophy etc:

Madhvacharya-brief life history: https://youtu.be/3AhdzZosZEc

Udupi Sri Madhvacharya: https://youtu.be/gzNaKeJWvVQ

Madhvacharya vaibhavam by Yadunandan Acharya: https://youtu.be/Oiio854B8n4

Sripad Madhvacharya-by Kamal lochan das:https://youtu.be/dv2f9vg7TSg

Sri Madhvacharya story - Gurupoornima 2020: https://youtu.be/kx5q4YgWaxg

Dvadasha stotra: https://youtu.be/zhYhVdilH2k

Madhvacharya-Kannada full movie: https://youtu.be/leoAUu1rD7I

Sri Madhvacharya shlokam: https://youtu.be/2Fuum0JNn6M

Sri Madhvacharya-Gurupoornima 2019: https://youtu.be/WcGfu4PFX2c

Life of Sripad Madhvacharya- Amarendra Das-Boston 2016:

https://youtu.be/euNUMKV5yXw

Philosophy of Sri Madhvacharya by Prof. Pandurangi: https://youtu.be/EDB9cs7vzX4

Sri Madhvacharya idol installation in Houston, TX, USA: https://youtu.be/S0zUeUZf-_Y

Sri Madhvacharya's saptashatamanotsava: https://youtu.be/7X_ulNrvfD0

Madhvacharya Grantha parichaya: https://youtu.be/m8aKvfG6fsM

Madhvacharya - Amarendra Das: https://youtu.be/Kvr4Gm5SAkw

Madhvacharya 32 ft monolithic statue installed at Kunjarugiri (2017):

https://youtu.be/kJx4Z27E7Lo

Disappearance day: https://youtu.be/QMIztC88_ek

Stotras, bhajans:

Madhvanama by Puttur Narasimha Nayak: https://youtu.be/S6N5-ieYT84

Namaste Pranesha: https://youtu.be/S6N5-ieYT84

Dwadasha stotra: https://youtu.be/-vf2S2f63IQ

Sri Krishnashtakam: https://youtu.be/ruAjzg4odq0

Sri Hari stotram: https://youtu.be/YvT89hqFx_0

Drama-- Madhvacharya: https://youtu.be/3w0i5DU3zZc

Hanuman chalisa-MS Subbulakshmi: https://youtu.be/r3DC3PjUTbc

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Sri Krishna stotras:

Story of Guruvayur temple:

https://www.youtube.com/watch?v=c980Knpw-8A

Watch "Guruvayurappan Sahasranamam | 1000 names of Lord Krishna in Guruvayur" on YouTube

https://youtu.be/TpYSUj8AzfU

Box link to chanting of "Agre pashyami...from Narayaneeyam"

https://app.box.com/s/uhazhyu51y3tx37yser1wclgaynaas1a

100th Dashakam...Narayaneeyam...Yesudas.

https://www.youtube.com/watch?v=zWOyf9GsHyg&feature=youtu.be

Watch "Vishnu Sahasranamam - M.S.Subbulakshmi" on YouTube

https://youtu.be/ATflA6WOy0I

Watch "Madhurashtakam By MS Subbulakshmi" on YouTube

https://youtu.be/YkyLB2uXTTg

Watch "Pandit Jasraj - Shri Madhurashtakam" on YouTube

https://youtu.be/NVE2qeBYvb4

Watch "Shri Krishnastakam| Krishna Stotram| Vishnu Stuti|Krishna Bhajan| Madhvi Madhukar Jha" on YouTube

https://youtu.be/ruAjzg4odq0

Watch "Krishna Ashtakam (कृष्णाष्टकम) ्with lyrics and meaning" on YouTube

https://youtu.be/bwphysifJo0

Watch "Pandit Jasraj - Shri krishnashtakam 2" on YouTube

https://youtu.be/nxenv0U0D68

Watch "Yesudas Sanskrit bhajan Achyutashtakam Krishna Bhajan by Yesudas Sanskrit song" on YouTube: https://youtu.be/kFpVxy6jNPM

Watch "Original "Bala Mukundashtakam" with Lyrics and Meaning | Art of Living" on YouTube

https://youtu.be/bvADScctjsU

Watch "Govindashtakam sung by M S Subbulakshmi" on YouTube
https://youtu.be/vbGTsEYPF6c
Watch "Jagannath Astakam | Vishakha Devi Dasi |" on YouTube
https://youtu.be/S5Kju8cBD8g
Watch "Jagannathastakam with sing along lyrics | Shivram Das" on YouTube
https://youtu.be/0PsODo_nfHQ
Watch "Krishna Ashtottara Shata Nama Stotram | 108 Divine Names of Lord Sri Krishna | Krishna Ashtothram" on YouTube
https://youtu.be/bRQAIkreH_M
Watch "krishnam kalaya sakhi - sung by balamurali krishna" on YouTube
https://youtu.be/R5rkJ-4FLgo
Watch "Alokaye Sri Balakrishnam Song with Lyrics by Singer Gopika Poornima | Carnatic Music Lessons" on YouTube
https://youtu.be/mLUPz-3sdik
Watch "Alokaye, Kuchipudi Recital at Shilparamam, Kalpatharu Kuchipudi Dance Academy" on YouTube
https://youtu.be/yye1Uxjge6Y
Watch "Aalokaye Video Song || Shrutilayalu Movie || Rajasekhar, Sumalatha" on YouTube: https://youtu.be/5-l35gtlOag
Watch "Ghandamu Puyaruga - Nauka Charitram" on YouTube
By Balamuralikrishna
https://youtu.be/ZX1p5za-xN8
Watch "Gandhamu Puyyaruga - Punnagavarali Raagam" on YouTube
https://youtu.be/91FKbf9Dl5A
Watch "Shri Krishna Sahasranamam Stotram (Full) - Peaceful Sanskrit Mantra" on YouTube
https://youtu.be/zNlVM90sQag
Watch "Dasavataram - Gita Govindam (Ragamalika)" on YouTube
By M S Subbulakshmi
https://youtu.be/31Arh9fgbwM

Watch "Geet Govind | Original by- Jaydev Goswami | Vidhi Dave" on YouTube https://youtu.be/X2rF4cKS14I

Watch "Shri Krishnayanu Nama Mantra Ruchi (Original Soundtrack) | Dr.M.Balamuralikrishna | PM Audios" on YouTube https://youtu.be/UwNvevCQ7kc

Watch "Bhavayami Gopalabalam by MS Subbulakshmi" on YouTube https://youtu.be/gsjHwzibQkc

Index – Dasara padagalu Lyrics – Madhwa https://madhwafestivals.com/2017/04/15/index-dasara-padagalu-lyrics/

Watch "Purandara Padagalu | Dasara padagalu | Devotional songs | DR. Rajkumar | Kannada Devotional Songs |" on YouTube: https://youtu.be/gNUX_72TM_Q

Watch "Purandara Dasara Bhakti Geethegalu |Dasarendare Purandara Dasarayya Jukebox|Kannada Devotional Songs" on YouTube https://youtu.be/jUXML_Ct7Kg

Watch "Purandara Dasara Bhakti Geethegalu |Dasarendare Purandara Dasarayya Jukebox|Kannada Devotional Songs" on YouTube by Narasimha Nayak: https://youtu.be/jUXML_Ct7Kg

Watch "Kannada Devotional Songs | Dasa Dasara Maneya | Vidyabhushana Birthday Special | Dasara Padagalu" on YouTube: https://youtu.be/Bx6GqQEGoME

Watch "Pillangoviya Cheluva Krishnana - Dr. Vidyabhushana" on YouTube https://youtu.be/IAo3LISHFkU

Watch "Kanakadasa Most Popular Devotional Songs | Kanakadasa Jayanthi Special Audio Jukebox 2017" on YouTube:https://youtu.be/MqIeLrE5glo

Watch "Baagilanu Theredu | Bhaktha Kanakadasa | Dr Rajkumar| Krishna Kumari | Kannada Video Song" on YouTube: https://youtu.be/QIcdc-9TN4c

Meera bhajans:

Watch "Lata Mangeshkar - Album: Chala Des Wahi Lata Sings Meera Bhajans - Vo 1" on YouTube: https://youtu.be/Tmxb51FFvRQ

Watch "Mara Re Girdhar Gopal - Meera Bai Bhajan - Lata Mangeshkar" on YouTube: https://youtu.be/RCpmy4p7qNY

Watch "Meera - Songs Collection - Hema Malini - Vani Jairam - Pt. Ravi Shankar - Gulzar" on YouTube: https://youtu.be/npD4oH3_2IM

Watch "Meera Bhajan - Jo tum todo piya - with Lyrics, Voice - Vani Jairam" on YouTube: https://youtu.be/2trJu8WLog0

Watch "Anup Jalota - Aisi Lagi Lagan Meera Ho Gayi Magan | Krishna Bhajan" on YouTube: https://youtu.be/a-HaUyDP0Ko

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Narayana Upanishad, stotras etc:

Narayana Upanishad: https://youtu.be/4AD5h6YSqHA

Narayana Upanishad: https://youtu.be/7ovBETFvGRg

Taittiriya Upanishad by Challakere brothers: https://youtu.be/3BVxQLdsyak

Narayana Upanishad with meaning from Prasanthinilayam: https://youtu.be/KS9FttvAQb4

Sooktam by Challakere brothers: https://youtu.be/rq3VUyUeacQ

Narayana sooktam with lyrics: https://youtu.be/vLP6gdiDbOU

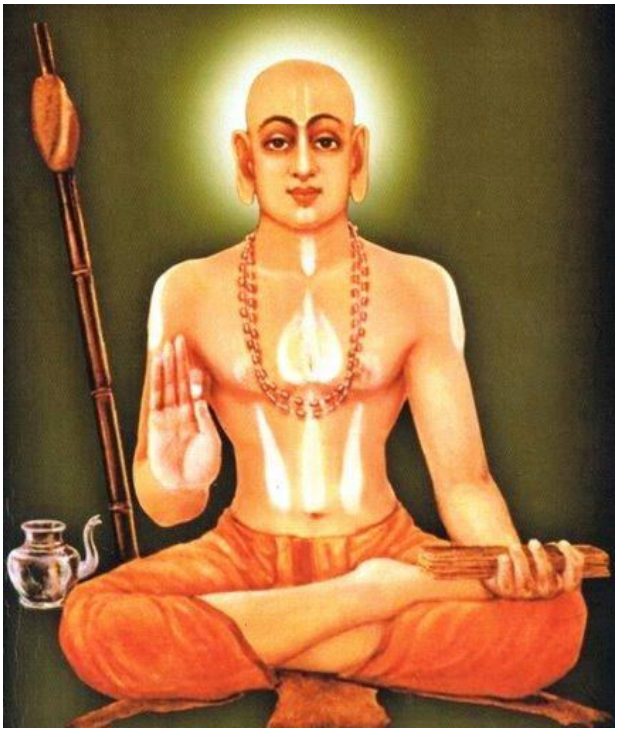
Sri Vishnu Ashtottara: https://youtu.be/a0QFrMJ5ujg

Sri Vishnu Ashtottara: https://youtu.be/JvtYLXWFskI

Sri Vishnu Sahasranamam by Subbulakshmi: https://youtu.be/ATflA6WOy0I

Narayana stotram by Priya sisters: https://youtu.be/1OuJsWPRZs8

Narayana stotra: https://youtu.be/y5fsHkuWD6E



ॐ स॒ह ना॑ ववतु । स॒ह नौ॑ भुनक्तु । स॒ह वी॒र्यं॑ करवावहै । ते॒ज॒स्विना॒वधी॑तमस्तु॒ मा वि॑द्विषा॒वहै ॥ **(3)**
ॐ शान्ति॒: शान्ति॒: शान्ति॑: ॥ **(3)**

Dr. M. Thirumaleshwar

Sri Vyasatirtha - Famous Dvaita Saint, Philosopher, Poet and Scholar

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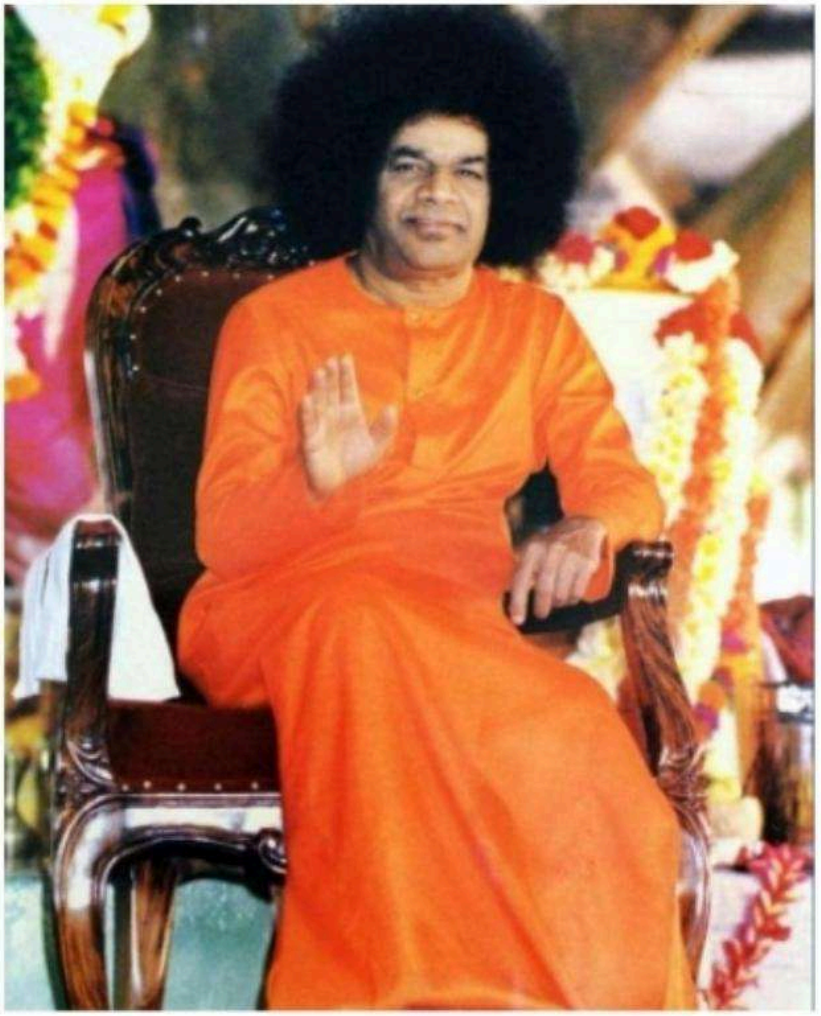
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

CONTENTS

Entries on this page are hyperlinks. So, one can quickly navigate to any desired place.

DEDICATION.....2
CONTENTS.....3
PREFACE.....5
Ref: Wikipedia.....6
Sri Vyasatirtha.....6
Historical sources.....7
Context.....7
Early life.....7
At Chandragiri.....8
At Hampi.....9
Time Period of Kuhu Yoga.....10
Later years.....10
Works.....10
Nyayamruta.....11
Tatparya Chandrika.....11
Tarka Tandava.....12
Mandara Manjari.....12
Bhedojjivana.....12
Legacy.....12
Spread of Dvaita.....13
Scholarly Influence.....13
Contributions to the Haridasa Movement.....14
Political influence.....14
AI overview.....15
Ref: new world Encyclopedia.org.....16
Vyasatirtha.....16
Life.....16
Influence.....18
Music.....18
Works.....18
Ref: vyasarajamatha.org.....19
Sri Vyasa Tirtha.....19
About Sri Vyasatirtha.....19
The Saint and the King: Sri Vyasa Tirtha and Sri Krishnadeva Raya.....21
Granthas composed by Śrī Vyāsatīrtha.....22
Conclusion.....24
Ref: indica.today.....25
Vyasatirtha: The Guru With A Phenomenal Legacy.....25
The Guru who gave Purandara Dasa and Kanaka Dasa to the world.....26
The impact of the Haridasas.....27

How Dvaita powered its way to the mainstream..... 27
When Guru and King ushered in a strong Hindu empire..... 29
The Educational Heritage of the Karnataka Empire..... 31
The tradition of Hanuman worship..... 31
Conclusion..... 33
Ref: krishnaconsciousmessmovement.com..... 33
Sri Vyasa Tirtha - by Srila Prabhupada..... 33
Ref: gaudiyahistory.iskcondesiretree.com..... 36
Vyasa Tirtha..... 36
Ref: epoojastore.in..... 44
THE GREAT SAINT SRI VYASARAYA THEERTHA..... 44
BIRTH AND EDUCATION..... 45
GURU..... 45
GREAT SAINTS..... 45
CONSTRUCTION OF HANUMAN TEMPLES..... 45
PREVIOUS BIRTHS..... 46
DIVINE DISCIPLES..... 46
MIRACLES..... 46
GUHA PEETA..... 46
IMPORTANCE..... 47
CONCLUSION..... 47
Ref: dvaitavedanta.com..... 47
Sri Vadhiraja visit to Dharmasthala..... 47
Gist by AI..... 47
About Dharmasthala:..... 48
Watch this Video about Dharmasthala:..... 48
YouTube Videos..... 48

PREFACE

Vyasaraya Tirtha becomes Vyasaraja Tirtha

This free ebook gives briefly the info about: "**Sri Vyasatirtha - Famous Dvaita Saint, Philosopher, Poet and Scholar"**

Vyāsatīrtha (c. 1460 – c. 1539[1]), also called *Vyasaraja* or *Chandrikacharya*, was a Hindu philosopher, scholar, polemicist, commentator and poet belonging to the Madhwacharya's Dvaita order of Vedanta. As the rajaguru of Vijayanagara Empire, Vyasatirtha was at the forefront of a golden age in Dvaita which saw new developments in dialectical thought, growth of the Haridasa literature under bards like Purandara Dasa and Kanaka Dasa

Details of Swamiji's early life, monastic life, his Works and Teachings, Philosophic Discussions supporting Dvaita Philosophy anc defeating the opponents, Emperor Krishnadevaraya becomes His disciple, Sri Vyasara teertha saves thd Emperor from Kuhu Yoga where the Emperor was predicted to die, Srila Prabhupada's aricle on Sri Vyasatirtha, his disciple Vadhiraja visiting Dharmasthala and installing the Manjunatha Shiva linga as per vedic rites….etc.

Links to YouTube videos give videos of Sri Vyssatirtha's birthplace Bannanje, Talks about Dvaita Philosophy, Foundational Texts of Dvaita, Navavrindavana of Msdhva Saints, Movie about Kanaka Dasa and Purandara Dasa, Bhajans of Purandara Dasa and Kanaka Dasa,sung by famous Artistes, Guru Raghavendra kirtans, Vyasaraja and Emperor Krishnadevaraya, Link between Vyasaraja Matha and Tirumala Temple, Vyasararaja's Hanuman Temples…etc.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.
My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn from many references, and YouTube as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
January 21, 2025
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Ref: Wikipedia

Sri Vyasatirtha

Vyāsatīrtha (c. 1460 – c. 1539[1]), also called *Vyasaraja* or *Chandrikacharya*, was a Hindu philosopher, scholar, polemicist, commentator and poet belonging to the Madhwacharya's Dvaita order of Vedanta. As the rajaguru of Vijayanagara Empire, Vyasatirtha was at the forefront of a golden age in Dvaita which saw new developments in dialectical thought, growth of the Haridasa literature under bards like Purandara Dasa and Kanaka Dasa and an increased spread of Dvaita across the subcontinent. He himself composed many kīrtanas in Kannada and Sanskrit.Three of his polemically themed doxographical works *Nyayamruta*, *Tatparya Chandrika* and *Tarka Tandava* (collectively called *Vyasa Traya*) documented and critiqued an encyclopaedic range of sub-philosophies in Advaita,[note 1] Visistadvaita, Mahayana Buddhism, Mimamsa and Nyaya, revealing internal contradictions and fallacies. His *Nyayamruta* caused a stir in the Advaita community across the country requiring a rebuttal by Madhusudhana Saraswati through his text, *Advaitasiddhi*. He is considered as an amsha of Prahlada in the Madhva *Parampara*.

Born into a Brahmin family as *Yatiraja*, Bramhanya Tirtha, the pontiff of the matha at Abbur, assumed guardianship over him and oversaw his education. He studied the six orthodox schools of Hinduism at Kanchi and subsequently, the philosophy of Dvaita under Sripadaraja at Mulbagal, eventually succeeding him as the pontiff. He served as a spiritual adviser to Saluva Narasimha Deva Raya at Chandragiri though his most notable association was with the Tuluva king Krishna Deva Raya. With the royal patronage of the latter, Vyasatirtha undertook a expansion of Dvaita into the scholarly circles, through his polemical tracts as well as into the lives of the laymen through Carnatic classical devotional songs and Krithis. In this regard, he penned several *kirtanas* under the pen name of *Krishna*. His famous

compositions are *Krishna Nee Begane*, *Dasarendare Purandara*, *Krishna Krishna Endu*, *Olaga Sulabhavo* and many more.

Politically, Vyasatirtha was responsible for the development of irrigation systems in villages such as Bettakonda and establishment of several Vayu temples in the newly conquered regions between Bengaluru and Mysore in-order to quell any rebellion and facilitate their integration into the Empire.

For his contribution to the Dvaita school of thought, he, along with Madhva and Jayatirtha, are considered to be the three great saints of Dvaita (*munitraya*). Scholar Surendranath Dasgupta notes, "The logical skill and depth of acute dialectical thinking shown by Vyasa-tirtha stands almost unrivalled in the whole field of Indian thought".

Historical sources

Information about Vyasatirtha is derived from his biography by the poet Somanatha Kavi called *Vyasayogicharita* and inscriptional evidence. Songs of Purandara Dasa and traditional stories yield important insights too. Though *Vyasayogicharita* is a hagiography, unlike other works in the genre, it is free of embellishments such as performance of miracles and some of its claims can be corroborated with inscriptional evidence.[6] Somanatha mentions at the end of the text that the biography was approved by Vyasatirtha himself, implying the contemporary nature of the work. While some scholars attest the veracity of the text to the claim that Somanatha was a Smartha hence free of sectarian bias,[7][8] others question the claim citing a lack of evidence.[9][10]

Context

The philosophy of Dvaita or Tattvavada was an obscure movement within Vedanta in medieval India. Philosophically, its tenets stood in direct opposition to Advaita in that its progenitor, Madhva, postulated that the self (Atman) and god (Brahman) are distinct and that the world is real. As Advaita was the prevailing sub-sect of Vedanta at the time, the works of Madhva and his followers came under significant attack and ridicule.[11] Madhva deployed his disciples to promulgate the philosophy across the country, which led to the establishment of a small and diffuse network of *mathas*, or centres of worship, across the subcontinent.[12] The early years of Dvaita were spent spreading its basic tenets including participating in debates with the Advaita scholars.[13]

Philosophical improvements were pioneered by Padmanabha Tirtha and subsequently perfected by Jayatirtha. Dasgupta contends that the latter's contributions brought Dvaita up to the standards of intellectual sophistication set by Advaita and Visistadvaita.[5] By imbuing the nascent philosophy with structure and expanding upon Madhva's terse texts, he reinforced the intellectual position of Madhva and set the standard for Dvaita literature through his seminal work, *Nyaya Sudha* ('Nectar of Logic').

Early life

Vyasatirtha was born Yatiraja into a Deshastha Madhva Brahmin family [18] to Ballanna and Akkamma in a hamlet called Bannur. According to Vyasayogicharita, the childless couple approached saint Bramhanya Tirtha, who granted them a boon of three children with the condition that the second child, who would turn out to be Yatiraja, be handed over to him. After Yatiraja's upanayana, Bramhanya Tirtha assumed guardianship over the child.[19]

Bramhanya was surprised by the precocious intellect of the child and intended to ordain him as a monk. Yatiraja, anticipating the ordination, decided to run away from the hermitage. While resting under a tree, he had a vision of Vishnu, who urged Yatiraja to return, which he did. He was subsequently ordained as Vyasatirtha. Indologist B.N.K Sharma contends that Vyasatirtha would have been 16 years of age at this time.[20]

After the death of Bramhanya Tirtha during the famine of 1475–1476, Vyasatirtha succeeded him as the pontiff of the *matha* at Abbur in 1478[21] and proceeded to Kanchi, which was the centre for Sastric learning in South India at the time, to educate himself on the six orthodox schools of thought, which are: Vedanta, Samkhya, Nyaya, Mimamsa, Vaisheshika and Yoga. Sharma conjectures that the education Vyasatirtha received in Kanchi helped him become erudite in the intricacies and subtleties of Advaita, Visistadvaita, Navya Nyaya and other schools of thought.[20] After completing his education at Kanchi, Vyasatirtha headed to Mulbagal to study the philosophy of Dvaita under Sripadaraja, whom he would consider his guru, for a period of five to six years. He was subsequently sent to the Vijayanagara court of Saluva Narasimha Deva Raya at the behest of Sripadaraja.

At Chandragiri

Vyasatirtha served as the head priest at the Venkateswara Temple, Tirumala.

Vyasatirtha was received by Saluva Narasimha at Chandragiri.[22] Somanatha speaks of several debates and discussions in which Vyasatirtha was triumphant over the leading scholars of the day. He also talks about Vyasatirtha giving spiritual guidance to the king. Around the same time, Vyasatirtha was entrusted with the worship of the Venkateshwara deity at Tirupati and undertook his first South Indian tour (a tour entailing travelling to different regions in order to spread the doctrines of Dvaita). After the death of Saluva Narasimha, Vyasatirtha remained at Chandragiri in the court of Narasimha Raya II until Tuluva Narasa Nayaka declared himself to be the *de facto* ruler of Vijayanagara.[23] At the behest of Narasa, Vyasatirtha moved to Hampi and would remain there for the rest of his life. After the death of Narasa, his son Viranarasimha Raya was subsequently crowned.[24] Some scholars argue against the claim that Vyasatirtha acted as a spiritual adviser to Saluva Narasimha, Narasimha II and Vira Narasimha due to the lack of inscriptional evidence.

At Hampi

Vyasatirtha maintained cordial relationships with the royalty, especially Krishnadevaraya, who considered Vyasatirtha as his guru.

At Hampi, the new capital of the empire, Vyasatirtha was appointed as the "Guardian Saint of the State" after a period of prolonged disputations and debates with scholars led by Basava Bhatta, an emissary from the Kingdom of Kalinga.[26] His association with the royalty continued after Viranarasimha Raya overthrew Narasimha Raya II to become the emperor. Fernão Nunes observes that "The King of Bisnega, everyday, hears the teachings of a learned Brahmin who never married nor ever touched a woman" which Sharma conjectures is Vyasatirtha.[27] Sharma also contends that it was around this time that Vyasatirtha had begun his work on *Tatparya Chandrika*, *Nyayamruta* and *Tarka Tandva*.[27] After the accession of Krishnadeva Raya, Vyasatirtha, who the king regarded as his *kuladevata*, greatly expanded his influence by serving as an emissary and diplomat to the neighbouring kingdoms while simultaneously disseminating the philosophy of Dvaita into the subcontinent. His close relationship to Krishnadeva Raya is corroborated by inscriptions on the Vitthala Temple at Hampi and accounts by the Portuguese traveler Domingo Paes.[28][note 2]

Vyasatirtha was also sent on diplomatic missions to the Bijapur Sultanate and accepted grants of villages in newly conquered territories for the establishment of Mathas. Stoker conjectures that this was advantageous to both the king and Vyasatirtha as the establishments of Mathas in these newly conquered regions led to political stability and also furthered the reach of Dvaita.[29] Somanatha writes of an incident where Krishnadeva Raya was sent a work of criticism against Dvaita by an Advaita scholar in Kalinga as a challenge. After Vyasatirtha retaliated accordingly, Krishnadeva Raya awarded Vyasatirtha with a *ratnabhisheka* (a shower of jewels) which Vyasatirtha subsequently distributed among the poor.[30][31] The inscriptions speak of grants of villages to Vyasatirtha from Krishnadeva Raya around this period, including Bettakonda, where he developed large irrigation systems including a lake called *Vyasasamudra*.[22] This period of Vyasatirtha also saw the establishment of *Dasakuta* (translated as *community of devotees*), a forum where people gathered and sung hymns and devotional songs. The forum attracted a number of

wandering bards (called Haridasas or *devotees of Vishnu*) such as Purandara Dasa and Kanaka Dasa.

Time Period of Kuhu Yoga

Kuhu yoga parihara – Once Krishnadevaraya had Kuhu yoga. Sri Vyasarajaru, noticing that the kingdom is in trouble, asked the king to donate to Vyasarajaru, who ruled the state before the kuhuyoga period and during the period. When the Kuhuyoga came in the form of Krishna sarpa, he kept his kaavi on the simhasana which was burnt into ashes. Then after the Kuhuyoga period was over, the very next day itself, he asked the king to take back his kingdom. King Krishnadevaraya was reluctant to take back the kingdom, as he himself had donated the same to Sri Vyasarajaru, which would amount to Dattapahara dosha. But Sri Vyasarajaru insisted and ordered him to take back, so he took it.

Later years

In his later years, Vyasatirtha donated a Narasimha idol to the Vittala Temple indicating his continued participation in the temple affairs.

There was a period of "temporary estrangement" from the royalty due to internal political friction, during which Vyasatirtha retreated to Bettakonda.[31] After the death of Krishnadeva Raya, Vyasatirtha continued to advise Achyuta Deva Raya. Inscriptions speak of his donation of a Narasimha idol to the Vittala Temple at Hampi indicating he was still an active figure.[34] His disciples Vijayendra Tirtha and Vadiraja Tirtha furthered his legacy by penning polemical works and spreading the philosophy of Dvaita into the Chola and the Malnad region, eventually assuming pontifical seats at Kumbakonam and Sodhe, respectively. He died in 1539 and his mortal remains are enshrined in Nava Brindavana, near Hampi. His remembrance day every year (called *Aradhana*) is celebrated in the month of Phalguna. He was succeeded by his disciple, Srinivasa Tirtha.

Works

Vyasatirtha authored eight works consisting of polemical tracts, commentaries on the works of Madhva and a few hymns. Visnudasacharya's *Vadaratnavali*, a polemical treatise against the tenets of Advaita, is considered to have influenced him.[36] By tracing a detailed and historically sensitive evolution of systems of thought such as Advaita, Vyakarana, Nyaya and Mimamsa and revealing internal inconsistencies, McCrea contends that Vyasatirtha created a new form of doxography.[37] Ramanuja's Visistadvaita as well as Nagarjuna's Madhyamaka

is dealt with in *Nyayamruta*.[38] This style of polemics influenced Appayya Dikshita, who authored his own doxographical work titled *Śātrasiddhāntaleśasaṃgraha.*

Nyayamruta

Nyayamruta is a polemical and expositional work in four chapters.[39] Advaita assumes that the world and its multiplicity is the result of the interaction between Maya (sometimes also characterized as *avidya* or *ignorance*) and the Brahman.[40] Therefore, according to Advaita, the world is nothing more than an illusory construct.[41] The definition of this falsity of the world (called *mithyatva*) varies within Advaita with some opining that the world has various degrees of reality[42] for example Appayya Dikshita assumes three degrees, while Madhusudhana Saraswati assumes two.[43] The first chapter of Nyayamruta refutes these definitions of reality.[39]

In the second chapter, Vyasatirtha examines role of pramanas in Dvaita and Advaita.[44] Pramana translates to "proof" or "means of knowing".[45] Dvaita assumes the validity of three *pramanas*: *pratyeksha* (direct experience), *anumana* (inference) and *sabda* (agama).[46] Here, Vyasatirtha argues that the principles of Dvaita can be supported by the relevant *pramanas* and demonstrates this by verifying Madhva's doctrine of five fold difference accordingly.[44][note 4] Subsequently, the Advaita concept of Nirguna Brahman is argued against.[39] While the third deals with the critique of the Advaita view on the attainment of true knowledge (*jnana*), the fourth argues against soteriological issues in Advaita like *Moksha*, specifically dealing with the concept of *Jivanmukti* (enlightenment while alive).[39] Vyasatirtha asks whether, for an Advaitin, the body ceases to exist after the veil of illusion has been lifted and the unity with the Brahman has been attained.

Nyayamruta caused a furore in the Advaita community resulting in a series of scholarly debates over centuries. Madhusudhana Saraswati, a scholar from Varanasi, composed a line-by-line refutation of *Nyayamruta* titled *Advaitasiddhi*.[47] In response, Ramacharya rebutted with *Nyayamruta Tarangini* [48] and Anandabhattaraka with *Nyayamruta Kantakoddhara*.[49] The former is criticised by Brahmananda Saraswati in his commentary on *Advaitasiddhi*, *Guruchandrika*.[50] Vanamali Mishra composed a refutation of the Bramhananda Saraswati's work and the controversy eventually died down.[51] Stoker conjectures that the strong responses Vyasatirtha received were due to the waning power of Advaita in the Vijayanagara empire coupled by the fact that as an administrator of the *mathas*, Vyasatirtha enjoyed royal patronage.[16]

Vyasatirtha's disciple Vijayendra Tirtha has authored a commentary on the *Nyayamruta* called *Laghu Amoda*.

Tatparya Chandrika

Tatparya Chandrika or *Chandrika* is a commentary on *Tattva Prakasika* by Jayatirtha, which in turn is a commentary on Madhva's *Brahma Sutra Bhashya* (which is a *bhashya* or a commentary on Badarayana's Brahma Sutra). It not only documents and analyses the commentaries of Shankara, Madhva and Ramanuja on the Brahma Sutra but also their respective sub-commentaries. The goal of Vyasatirtha here is to prove the supremacy of Madhva's *Brahma Sutra Bhashya* by showing it to be in harmony with the original source, more so than the other commentaries. The doxographical style of Vyasatirtha is evident in

his copious quotations from the main commentaries (of Advaita and Visistadvaita) and their respective sub-commentaries under every *adhikarna* or chapter.[52] Only the first two chapters of the Brahma Sutra are covered. The rest was completed by Raghunatha Tirtha in the 18th century.[53]

Tarka Tandava

Tarka Tandava or "The Dance of Logic" is a polemical tract targeted towards the Nyaya school. Though Vyasatirtha and his predecessors borrowed the technical language, logical tools and terminologies from the Nyaya school of thought and there is much in common between the two schools, there were significant differences especially with regards to epistemology.[54] Jayatirtha's *Nyaya Sudha* and *Pramana Paddhati* were the first reactions against the Nyaya school.[36] The advent of Navya Nyaya widened the differences between the two schools especially related to the acquisition of knowledge or *pramanas*, triggering a systematic response from Vyasatirtha through *Tarka Tandava*. Vyasatirtha refers to and critiques standard as well as contemporary works of Nyaya: Gangesha Upadhyaya's *Tattvachintamani*, *Nyayalilavati* by Sri Vallabha and Udayana's *Kusumanjali* and their commentaries. The work is divided into three chapters corresponding to the three *pramanas*, and a number of topics are raised, including a controversial claim arguing for the supremacy of the conclusion (*upasamhara*) as opposed to the opening statement (*upakrama*) of the *Brahma Sutra*.[55] Purva Mimamsa and Advaita adhere to the theory that the opening statement trumps the conclusion and base their assumptions accordingly. Vyasatirtha's claim put him at odds with the Vedanta community with Appayya Dikshita being his most vocal opponent. Vyasatirtha's claim was defended by Vijayendra Tirtha in *Upasamhara Vijaya*.[56]

Mandara Manjari

Mandara Manjari is the collective name given to Vyasatirtha's glosses on three (*Mayavada Khandana*, *Upadhi Khandana*, *Prapancha Mithyavada Khandana*) out of Madhva's ten refutation treatises called *Dasha Prakarna* and one on *Tattvaviveka* of Jayatirtha. Vyasatirtha here expands only on the obscure passages in the source text.

Bhedojjivana

Bhedojjivana is the last work of Vyasatirtha as it quotes from his previous works. The main focus of this treatise is to emphasise the doctrine of difference (*Bheda*) in Dvaita as is evident from the title, which can be translated to "Resuscitation of Bheda". Sarma notes "Within a short compass, he has covered the ground of the entire Monistic literature pushed into contemporary prominence and argued an unexpurgated case for the Realism of Madhva".[57]

Legacy

Vyasatirtha is considered to be one of the foremost philosophers of Dvaita thought, along with Jayatirtha and Madhva, for his philosophical and dialectical thought, his role in spreading the school of Dvaita across the subcontinent and his support to the Haridasa movement. Sharma writes "we find in his works a profoundly wide knowledge of ancient and

contemporary systems of thought and an astonishingly brilliant intellect coupled with rare clarity and incisiveness of thought and expression".[58] His role as an adviser and guide to the Vijayanagara emperors, especially Krishna Devaraya, has been notable as well.

Spread of Dvaita

Hampi became the center of Dvaita under Vyasatirtha.

Sharma credits Vyasatirtha of converting Dvaita from an obscure movement to a fully realised school of thought of philosophical and dialectical merit.[59] Through his involvement in various diplomatic missions in the North Karnataka region and his pilgrimages across South India, he disseminated the precepts of Dvaita across the sub-continent. By giving patronage to the wandering bards or Haridasas, he oversaw the percolation of the philosophy into the vernacular and as a result into the lithe lay people. He also contributed to the spread of Dvaita by establishing 732 Vayu [note 6] idols across Karnataka. Vyasatirtha is also considered as a major influence on the then burgeoning Chaitanya movement in modern-day Bengal.[60] Chaitanya Mahaprabhu(1486–1534) is said to be a disciple of Isvara Puri who was a disciple of Madhavendra Puri who was a disciple of Lakshmipati Tirtha who was a disciple of Vyasatirtha (1469–1539).[61] Stoker postulates that his polemics against the rival schools of thought also had the effect of securing royal patronage towards Dvaita.[1]

Scholarly Influence

Vyasatirtha was influenced by his predecessors such as Vishnudasacharya, Jayatirtha and Madhva in that he borrowed from their style and method of enquiry. He exerted considerable influence on his successors. Vadiraja's Yuktimalika derives some of its arguments from Nyayamruta,[62] while subsequent philosophers like Vijayendra Tirtha and Raghavendra Tirtha have authored several commentaries on the works of Vyasatirtha. Vijayadhwaja Tirtha's *Padaratnavali*, a commentary on the Madhva's *Bhagvata Tatparya Nirnaya*, borrows some its aspects from Vyasatirtha's oeuvre. His influence outside the Dvaita community is found in the works of Appayya, who adopted his doxographical style in some of his works and in the works of Jiva Goswami.[63]

In his dialectics, Vyasatirtha incorporated elements from such diverse schools as Purva Mimamsa, Vyakarana and Navya Nyaya. His criticism of Advaita and Nyaya led to a severe scholarly controversy, generating a series of exchanges between these schools of thought, and led to reformulations of the philosophical definitions of the respective schools. Bagchi notes "It must be recognised that Vyasatirtha's definition of reasoning and his exposition of its nature and service really register a high watermark in the logical speculations of India and

they ought to be accepted as a distinct improvement upon the theories of Nyaya-Vaisesika school".[64]

Contributions to the Haridasa Movement

The contribution of Vyasatirtha to the Haridasa cult is two fold: he established a forum of interactions for these bards called *Dasakuta* and he himself penned several hymns in the vernacular language (Kannada) under the pen name *Krishna*, most notable of those being the classical Carnatic song *Krishna Ni Begane Baaro*.[65] Vyasatirtha

was also the initiator of social change within the Dvaita order by inducting wandering bards into the mainstream Dvaita movement regardless of caste or creed. This is evident in his initiation of Kanaka Dasa ,[66] who was not a Brahmin and Purandara Dasa[67] who was a merchant.

Political influence

The political influence of Vyasatirtha came into view after the discovery of *Vasyayogicharita*. The court of Vijayanagara was selective in its patronage thereby creating competition between the sectarian groups.[1] Stoker contends that Vyasatirtha, cognizant of the power of Smartha and the Sri Vaishnava Brahmins in the court, targeted them through his polemical works.[16] Though his works targeted the philosophy of Ramanuja, Vyasatirtha maintained a cordial relationship towards the Sri Vaishnavites, often donating land and money to their temples.[68]

In his role as a diplomat, he interacted with a variety of people including tribal leaders, foreign dignitaries and emissaries from the North India.[69] By establishing mathas and shrines across the subcontinent, patronizing large scale irrigation projects at strategic locations[69] and forging productive relationship across various social groups, he not only furthered the reach of Vaishnavism but smoothed the integration of newly conquered or rebellious territories into the empire.[70] In doing so, he exported the Madhva iconography, doctrines and rituals into the Telugu and Tamil speaking regions of the empire. The establishment of Madhva Mathas, apart from serving as a place of worship and community, led to fostering of economic connections as they also served centers of trade and redistribution of wealth.[71] According to a legend, he is considered to have taken over the throne of Vijayanagara for two years on behalf of the king.

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AI overview

Sri Vyasa Tirtha (c. 1460–1539) was a **Hindu philosopher, poet, and scholar who was a leader of the Dvaita school of Vedanta**. He was also known as Vyasaraja or Chandrikacharya. [1]

Life and work: [2]

- Born in Bannur, Mysore, Sri Vyasa Tirtha was a follower of Sri Madhva's Dvaita philosophy [2]
- He was the rajaguru of the Vijayanagara Empire, advising emperors like Krishna Devaraya [1, 3]
- He was a leader during a golden age of Dvaita philosophy [1]
- He composed many kīrtanas in Sanskrit and Kannada [1]
- He was a supporter of the Haridasa movement [3]
- He was an adviser to the Vijayanagara emperors, especially Krishna Devaraya [3]

Legacy: [4]

- His works are considered building blocks of Dvaita philosophy [4]
- He inspired the work of other saints and composers, including Purandaradasa and Kanakadasa [5]
- He constructed several temples, including 732 Hanuman temples across the south [5]

Generative AI is experimental.

[1] https://en.wikipedia.org/wiki/Vyasatirtha
[2] https://vayusutha.in/vs5/devotee2.html
[3] https://www.wikiwand.com/en/articles/Vyasatirtha
[4] https://vyasarajamatha.org/about/
[5] https://nama.co.in/keerthana/bhagavatha_detail.php?bhaid=Mzg2

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Ref: new world Encyclopedia.org

Vyasatirtha

Vyasatirtha (Kannada:ವ್ಯಾಸತೀರ್ಥ) (1460 – 1539), also called **Vyasaraja** or **Vyasaraayaru**, is considered one of the three founders of Dvaita Vedanta, along with Madhvacharya, and Jayatirtha. His writings include commentaries on the works of Jayatirtha and Madhva; along with Jayatirtha, helped systematize Dvaita into an established school of Vedic thought. Vyasatirtha's genius lay in his clear understanding and exposition of all the opposing schools of thought, for which even his opponents admired him. He was one of the foremost dialecticians in the history of Indian philosophy, and was famed for his defense of the Dvaita Vedanta against all rival schools of thought. He is credited in writing nine works, the most important of which is his Nyayamrta.

Vyasatirtha was extremely influential in the Vijayanagar Empire. He headed the Tirupati temple from 1486-1498 C.E., before moving, at the behest of the king and ministers, to Vijayanagara, where he spent the rest of his life. Vyasatirtha reached the height of his influence as the *Rajguru* of King Krishnadevaraya. Under his tutelage, the great king took the empire to its zenith. Vyasatirtha also brought the Haridasa cult of itinerant singers, historically believed to be propagated by Sri Narahari Tirtha, into the limelight. During his life Vyasatirtha established 732 temples of Hanuman all over South India and composed poems and songs based on the Srimad Bhagavatam, Mahabharata and Ramayana. It was under his guidance that Carnatic music revolution started in southern India. Both Purandaradasa, the father of Carnatic music, and Kanakadasa, a musician-saint belonging to the non-Brahmin Kuruba caste, were his students.

Life

Vyasatirtha was born in 1460 at Bannur in the Mysore District in what is now the modern Karnataka state. His father's name was Rallanna Sumati and his mother was Kasyapa. Vyasatirtha's parents had three children, a girl and two boys. Before Vyasatirtha's birth, his father promised his second son as a disciple to Brahmanya Tirtha. When Vyasatirtha was born, he gave the boy the name Yatiraja to indicate his future as a renunciate. At the age of five he began his formal education, starting with writing the alphabet, and at seven took upanayana (the sacred thread) and remained at the temple for four years. At the age of eleven he returned to his home and continued his studies of poetry, drama and grammar for about five years.

Eventually, his father gave him to Brahmanya Tirtha as an assistant. After some time, however, Yatiraja, being unsure of Brahmanya Tirtha's intentions, slipped away and ran away into the forest, intending to return to his family home. One night while he was sleeping in the forest under a tree, Lord Visnu appeared to him and told him what to do. The teenager returned to the hermitage that very same day, and shortly after this, young Yatiraja was formally initiated and given the name Vyasatirtha.[1]

Some time shortly after the two year famine of 1475 and 1476, Brahmanya Tirtha, his guru (teacher), passed away. Vyasatirtha became his successor to the Vedanta Pitha in about 1478, while he was in his late teens. Due to his youth and the short time he had spent with his guru, he didn't really know the conclusions of the Madhva sastras very well, so he went to Kancipuram to study. He soon became a renowned pandit. While in that area he was entrusted with the worship of Srinivasa (Lord Visnu) at Tirupati. Vyasatirtha's Mutt is still at Tirupati on the hill (Tirumala). After twelve years, he left Kancipuram, putting his disciples in charge. The local history corresponding to that time, mentions that the King of Bisnaga used to listen daily to a great Madhva Vaisnava sannyasi who had never married or touched a woman in his life. Though his name is not directly mentioned, history infers that this was Vyasatirtha.

From Kancipuram, Vyasatirtha went to Vijayanagar and became known there for his radical statements regarding Brahmanism, Vaisnavism, varnasrama, and who was worthy to worship the Lord. He was challenged to a debate by brahmana pandits from all over India, led by the learned Brahmana Basava Bhatta of Kalinga (Orissa). They all pinned their challenges to the pillars of the palace. After a thirty day discussion, Vyasatirtha emerged triumphant, and his reputation earned him the respect of King Krishnadevaraya (1509) who took him as guru and awarded him the order of the camel on a green flag, and a drum on the back of a camel, as a mark of respect. This flag is still kept by the Vyasaraya Mutt at Gosale.
There are many legends about the association between the great King Krishnadevaraya, who ruled the Vijayanagar kingdom on the Tungabhadra River in Karnataka, and Vyasatirtha. Vyasatirtha gave the King formal initiation, and then out of gratitude and love for his guru, Krishnadevaraya ordered beautiful Deities of Vitthala (Krsna) and Rukmini to be made, and established the fine Vitthala Rukmini temple which still stands there today. On the temple wall are inscriptions giving the date 1513 C.E. and referring to Vyasatirtha as the guru of Krsnadevaraya. There is also mention of Vyasatirtha ceremonially bathing Krishnadevaraya at his initiation, following the method of Madhvacharya's puja manual entitled *"Tantrasara"* (Chapter 2.10-11), in which the Tantrasara points out that the ceremonial bathing *(abhiseka)* of a disciple by the guru adds to the glory of the disciple.
Once a Gajapati King of Orissa tried to humiliate Krishnadevaraya by sending a list of Advaita Mayavadi philosophical precepts to challenge him. Following the instruction of Vyasatirtha, Krsnadevaraya was able to defeat the king’s arguments. Out of gratitude, Krishnadevaraya gave the village of Bettakonda to Vyasatirtha in 1526, and a huge lake was dug for his pleasure, called Vyasa samudra. The dates vary from 1523 to 1524 and 1526 by various records, but all the points are substantiated by the writings of devotees of the time, including Purandara dasa. It is also recorded that Krishnadevaraya performed "Ratnabhiseka" (bathing him in jewels) for Vyasatirtha, using literal jewels for a rite usually performed with ghee, milk, yogurt, gaur, honey, sugar-water and tender coconuts.
After the death of Krishnadevaraya in 1530, Acyutaraya continued to honor Vyasatirtha for a few years until his death. Krishnadevaraya is regarded as probably the most spiritually enlightened of the Vijayanagar dynasty. He established many fine temples and Deities in this area under the guidance of Vyasatirtha. A Deity of Laksmi Nrsimha, twenty-five feet tall and carved from one stone under Krishnadevaraya's instructions, still stands in the banana fields. After Vyasatirtha’s death, the invading Muslims smashed many temples. Many Deities like Vitthala Rukmini and Krsnaswami were moved further south, but although the Muslims tried to smash the Deity of Lord Nrsimha, it still stands, wit its temple in rubble around it. This old

and sacred place is the old Kiskinda mentioned in the Ramayana where Hanuman was born and where Rama killed Vali and put Sugriva on the throne.[2]
His Brindavana is near Anegondi.

Influence

Vyasatirtha was extremely influential in the Vijayanagar Empire. He initially came to limelight in the court of Saluva Narasimha in Chandragiri where he defeated many scholars with his masterly debates. He headed the Tirupati temple during the time 1486-1498 C.E., before moving to Vijayanagara at the behest of the king and ministers, where he spent the rest of his life. He is famous for winning the thirty-day debate with Basava Bhatta of Kalinga. Vyasatirtha reached the height of his influence over the Vijayanagara empire as the *Rajguru* of Krishnadevaraya. Under his tutelage the great king took the empire to its zenith. The king's admiration for the saint was so high that he regarded Vyasatirtha as his *Kuladevata* or family god, as evidenced by many writings attributed to the great king.

Music

Vyasatirtha also brought the Haridasa cult of itinerant singers, historically believed to be propagated by Sri Narahari Tirtha, into limelight. During his life Vyasatirtha established 732 temples of Hanuman all over South India and composed poems and songs based on the Srimad Bhagavatam, Mahabharata and Ramayana.[3]
It was under his guidance that Carnatic music revolution started in southern India. Both Purandaradasa, the father of Carnatic music, and Kanakadasa, a musician-saint belonging to the non-brahmin Kuruba caste, were his students. He went against the established social norms of the day by accepting Kanakadasa into his fold indicating he did not lay emphasis in the caste system. *Krishna Nee Begane Baaro* is one of his famous Kannada compositions.

Works

Vyasatirtha is credited with writing nine works, the most important of which is his Nyayamrta. His writing includes polemics on Sankara’s advaita, and an exhaustive refutation of the Nyaya-vaisesika school of logic in his Tarka-tandava.
His famous works in Kannada and Sanskrit include:

- *Nyayamritam* (The nectar of Logic)
- *Tarkatandava* (The Dance of Logic)
- *Tatparya Chandrika* (The Moonbeams of commentary)
- *devaranama* or devotional songs in Kannada
- *Mayavada Khandana Mandaramanjari*
- *Upadhi Khandana Mandaramanjari*
- *Prapancha Mithyatvanumana Khandana Mandaramanjari*
- *Tattvaviveka Mandaramanjari*
- *Bhedojjivana*
- *Sattarkavilasa*

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Ref: vyasarajamatha.org

Sri Vyasa Tirtha

Tenure : 1467 – 1539

Ārādhana : Phālguṇa kṛṣṇa caturthī

Location : Navabṛndavana, Ānegundi

Charama Shloka :

ಅರ್ಥಿಕಲ್ಪಿತಕಲ್ಪೋಽಯಂ ಪ್ರತ್ಯರ್ಥಿಗಜಕೇಸರೀ |

ವ್ಯಾಸತೀರ್ಥಗುರುರ್ಭೂಯಾದಸ್ಮದಿಷ್ಟಾರ್ಥ ಸಿದ್ಧಯೇ ||

अर्थिकल्पितकल्पोऽयं प्रत्यर्थिगजकेसरी | व्यासतीर्थगुरुर्भूयादस्मदिष्टार्थ सिद्धये ||

arthikalpitakalpo'yaṃ pratyarthigajakesarī |

vyāsatīrthagururbhūyādasmadiṣṭārtha siddhaye ||

About Sri Vyasatirtha

Śrī Vyāsatīrtha was ordained the 12th Pīṭhadhipati (1467) by Śrī Brahmaṇyatīrtha. He was born as Yatirāja to Ballaṇṇa Sumati and Akkamma at Bannur near Mysore by the blessings of Śrī Brahmaṇya Tīrtha. His ancestors belonged to the Śāṣṭika Vaṁśa, Kāṣyapa Gotra. As with Ācārya Madhva, his life is documented in the form of a contemporaneous biography by Somanātha Kavī that goes by the name Śrī Vyāsa Yogī Caritraṁ and a short Śloka by Śrī Vijayīndra Tīrtha on his guru. Further, there are a few Devaranāmas composed by his Guru Śrīpādarāja and his disciples Śrī Vādirāja Tīrtha, Śrī Vijayīndra Tīrtha, as well as a Suḷādi by Śrī Purandara Dāsa, Karnataka Sangīta Pitāmaha. A couple of other interesting corroborating evidence on the saint are obtainable from mentions available in the travelogues of Portuguese travellers Fernao Nunes and Domingos Paes present in the Vijayanagar kingdom during its heyday.

There are less contemporaneous traditional sources such as compositions of the later dasas – Vijaya Dāsa, Gopāla Dāsa, Jagannāta Dāsa and a few others – and a famous composition of Śrī Vidyāratnākara Tīrtha – that occupied the Pīṭha – by name Śrī Vyāsarāja Citra Caritaṁ that records all major happenings during his life span in a time-specific – Saṁvatsara Para – manner.

We understand that Yatirāja was brought-up by Śrī Brahmaṇya Tirtha at the Śrīmaṭha, had his upanayana by five years of age and his early education as well. He seems to have been initiated shortly afterward into fourth order as a Bāla Brahmacāri by Śrī Brahmaṇya Tīrtha with the appellation 'Śrī Vyāsatīrtha' at the banks of Kaṇva river in Ābbūru that sent the young sanyasin to Śrī Lakṣmī Nārāyaṇa Tīrtha – Śrīpādarājaru – at Muḷabagal for advanced studies. Śrī Vyāsatīrtha spent twelve years with Śrīpādarājaru learning the intricacies of Madhva Śāstra as can be seen from his respectful salute to his guru at different places in his works – Padavākya Pramāṇabdi Vikṛdana Viśaradān Lakṣmīnārāyaṇa Munīn Vande Vidyā Gurun Mama.

Shortly afterwards, Śrī Vyāsatīrtha seems to have been deputed by Saint Śrīpādarāja to perform worship of Lord Śrīnivāsa at the request of SāḷuvaA Narasimha of Chandragiri. He is supposed to have spent the next twelve years performing the Lord's worship at Tirumala and serving as the Kulaguru for both the king and his son – Tammaraya. It is at this time Śrī Vyāsatīrtha is requested by Narasa Nāyaka to come to Vijayanagara – after Tammaraya and Narasa Nāyaka come to an agreement that the move is perhaps required in the bigger interest of strong Hindu Rājya. Accepting this request, Śrī Vyāsatīrtha obtained the blessings of Saint Śrīpādarāja and proceeded to Vijayanagara. He was offered a very grand welcome by the king and ordained as the Spiritual advisor of the kingdom and the Guardian Angel of the State. He then continued to be the Kulaguru for his successors as well: Vīra Narasimha, Kṛṣṇadevarāya and Acyutarāya for the rest of his life. The perspective that each of them had on Śrī Vyāsatīrtha is thrillingly documented by Śrī Somanātha Kavī.

The first thing Śrī Vyāsatīrtha accomplished after entering Vijayanagara is the mammoth task of installing seven hundred and thirty two vigrahas of Hanumān in different parts of the empire – Dvāthriṁśatsaptaśataka Mūrti Hanūmanta Prabho – out of which the first one seems to have been Yantroddhāraka, right at the capital. While it may look like a way to unify and consolidate the empire for an outsider, the spiritually oriented may note the aint's vision in seeking the protection of none other than Mukhyaprāna for the empire! Tradition records this was performed within one year – Raudri Nāma Saṁvatsara.

A couple of observations made by the Portuguese travellers are quoted below:

"The King of Bisnaga, every day, hears the preaching of a learned Brāhmin, who never married nor ever touched a woman': Fernao Nunes

'Rāya being washed by a Brāhmin whom he held sacred and who was a great favorite of his': Domingos Paes

The great privilege commanded by the saint from different quarters of the society was not only a respect to his knowledge but also to his personality. Tradition records that the saint was constantly challenged by scholars belonging to different facets of Indian Philosophical perspectives from religious teachings that came from different parts of the country. We are given to understand that he emerged victorious in each one of them. A couple of the famous names are: Basava Bhaṭṭa – Kaḷinga – and Pakśadara Miśra – Mithila. However, not even

once did the one that debated him went back humbled! Instead, their knowledge was recognized and rewarded even in defeat! This speaks of the saint's catholicity in outlook and his respect for knowledge irrespective of an affiliation, despite being at the highest pedestal

Another face of Śrī Vyāsatīrtha that is not well known besides being a composer of mellifluous and sublime Devaranāmas in chaste Kannaḍa, is the fact that he was also an authority in Classical music. We all know that his time was the formative phase of what we call Carnatic music today. Scholars of Carnatic music of his time had a very high opinion on Śrī Vyāsatīrtha. We know from contemporaneous sources that the Saint was referred to by the following titles: Abhinava Bharata Munī, Saṅgīta Gama, A veritable Tumburu, Narada and Dattilla. King Tulajajendra Bhupala of Tanjore of Sangita Saramrutha fame has praised the Saint as 'Saṅgīta Vidyā Sampradāya Pravartaka', 'Vidyāsimhāsanādhyakṣa', 'Kalpana Caruranana', 'Vyāsappācāryosmāt Pūrvācāryotiviśrutaḥ' that shows the high respect authorities of his time as well as later had on his musical acumen.

One of the exceptional remarks made about the saint's compositions was that they were developed with the intention of kindling bhakti in common people and not mere intellectual exercises directed for the elite. His other achievement is the development of exceptional disciples that's for all of us to see: the likes of Karnataka Saṅgīta Pitāmaha – Purandara Dāsa, Dāsaśreṣṭha – Kanaka Dāsa – and saints Vādirāja Tīrtha and Vijayīndra Tīrtha. His disciples carried the Lord to each nook and corner of the country and ensured that the common man is elevated from the mundane by developing devotion to the Almighty.

One of the great achievements of this saint is his extremely affable humane face besides being steadfast in his duties to his Āśrama. Epigraphical records galore recording grants made by the Kings of Vijayanagara empire to the ascetic for purposes of vanquishing many an opponent that came to challenge or on special occasions prescribed in scriptures as appropriate times for making donations. The saint being a real ascetic would distribute all of that to the knowledgeable and the needy, knowing that it would be put to right use.

Further, there are innumerable instances when the saint would employ royal patronage to ensure that the common man's needs are met. The construction of tanks at several places throughout the empire to ensure availability of the basic need – e.g. Vyāsasamudra, Chatras – resting places – for travellers in each town, bringing together the different classes of people and providing responsibility to ensure everyone is involved, contributing to the society and feeling proud about being a follower of Sanātana Dharma.

The Saint and the King: Sri Vyasa Tirtha and Sri Krishnadeva Raya

Śrī Vyāsatīrtha and Śrī Kṛṣṇadeva Rāya

Based on available epigraphical records and traditional accounts, we see that there was a very healthy relationship between the saint and the emperor who was a terror to the foes. The emperor had facilitated a university – Visvapavana Mata of which the saint was the

Chancellor. Traditional education was imparted to Vidyārthis on various branches of the Śāstra and students from all over the country were admitted. We understand that Śrī Viṣṇu Tīrtha – to be Śrī Vijayīndra Tīrtha and Śrī Vādirāja Tīrtha had their education in this institution.

The king never seems to have ventured out without seeking the saint's blessings and used to do 'Śāstra Śravaṇa' at the saint's feet. It is recorded that the saint seated the king on the throne and performed the Paṭṭabhiṣĕka ceremony. One special occasion recounted in tradition is that the saint occupied the king's throne for a momentary period that was malafide time because of the confluence of planets that ruled his zodiac sign sure to harm his life and gave it back to him once this time passed. This is referred to as 'Kuhu Yoga Parihāra' in traditional accounts. On another occasion, the king seemed to have seated the saint on his throne and bathed him with diamonds and precious jewels – Ratnasiṁhāsanarudam Camarairabhivijitam – which the Saint donated to all those deserving right on the spot.

One Epigraphical Record made in 1527 CE on the Saint by the King is presented below:

निगमागमनिर्णोतिनिर्जराधीशम्न्त्रिणे
नृपेन्द्र मुकुटीरत्न नीराजितनिजान्घ्रये
शेषाय नरवेषाय शिक्षितान्तरवैरिणे।
पुरानपुरुषध्यानपुश्यत्पुष्कलमुर्तये।
मध्वाचार्य मताम्भोज मार्तण्डायिततेजसे।
ब्रह्मण्यतीर्थशिष्याय ब्रह्मनिर्माल मूर्तये।
व्यासतीर्थयतीन्द्राय विद्वदिन्दिवरेन्दवे॥

Nigamāgamanirṇotinirjarādhīśamntriṇe
Nṛpendra Mukuṭīratna Nīrājitanijānghraye
Śeṣāya Naraveṣāya Śikṣitāntaravairiṇe|
Purānapuruṣadhyānapuśyatpuṣkalamurtaye|
Madhvācārya Matāmbhoja Mārtaṇḍāyitatejase|
Brahmaṇyatīrthaśiṣyāya Brahmanirmāla Mūrtaye|
Vyāsatīrthayatīndrāya Vidvadindivarendave||

Even a cursory reading of the above inscription is thrillingly brilliant, and every word has been wonderfully selected by the emperor to glorify his guru. Tradition records that the saint was an avatara of Prahlāda and – prahladasyavatorasavindrasyanupraveshavan.

Granthas composed by Śrī Vyāsatīrtha

A little bit of historical background is necessary to understand correctly the advent of Śrī Vyāsatīrtha and his contribution to furthering philosophical inquiry. Ācarya Madhva built the necessary foundation for Tattvavāda with his contributions referred to as Sarvamūla Granthās. Śrī Jayatīrtha came a century later and made stellar contributions to Ācārya's primary works that not only went on to strengthen the fundamental concepts of the school

but also demonstrate the depth of thought in them by his expatiation on those. Śrī Vyāsatīrtha came one century later to Śrī Jayatīrtha at which time scholars of other faiths started bringing different types of objections to Tattvavāda. He took it upon himself to answer them in the most befitting manner and put a strong citadel to Tattvavāda, as we will see below.

The saint is supposed to have composed nearly twelve works on different Śāstrāic aspects. Out of these, three works collectively referred to as 'Vyāsa Traya' are held in high esteem. Next is a collection of four works that go by the general name 'Mandara Mañjarī'. There is an independent composition by the name 'Bhedojjivana' and a few interesting shlokas as well.

Vyāsa Traya's are Nyāyāmṛta, Tātparya Candrika and Tarka Tāṇḍava.

Nyāyāmṛta is the magnum-opus of the saint in which he has collected all thoughts of rival schools – primarily Advaita – in one place for a discussion as well as comparison to his own school. In other words, it is the most comprehensive comparative study of Advaita-Dvaita polemics from the time of Ācārya Madhva. The Viśiṣṭadvaitic understanding is also brought in at appropriate places for a discussion. Śrī Vyāsatīrtha has clearly established the various shortcoming noticed in the other schools and their untenability hence as the right understanding of their Vedānta. This is supposed to have been the first of his compositions and was to become the starting point for intellectuals from across the board to defend their side's view of Vedānta for the next few centuries

Tātparya Candrika is a commentary on Tattva Prākaṣika of Śrī Jayatīrtha which itself is an exposition – Ṭīka – of Ācārya's Brahma Sūtra Bhāṣya. We understand that the saint in the process of commenting has brought forth the Bhāśya and Ṭīka's of both the Advaitic – Śankara's Sūtrabhāṣya and its many commentaries – and Viśiṣṭadvaitic – Śrībhāṣya of Rāmanuja and its commentaries – schools and shown that Ācārya's Bhāṣya is in perfect harmony to the Sūtrakāra's thoughts while others' thoughts are not so well attuned. We also understand that he started applying the rules of the Mīmāṁsa and Vyākaraṇa Śāstras as well. In this work, he attained the dual purpose of strengthening his school's interpretation and exposing shortcomings in the rival's interpretation. We understand that he had completed the commentary for only the first two Adhikaraṇas, while his successor Śrī Raghunatha Tīrtha that came two hundred years later completed the remaining two. Tradition ascribes this work was completed at Śrīraṅgam and the saint submitted it to none other than Rangaśāyī! – Namo Namo Bhakta Mukti Dāyine Śeṣaśāyine!

Tarka Tāṇḍava is the last of the Vyāsatraya's and is an effort by the saint to critically examine the Nyāya-Vaiśēṣika school's tenability vis-à-vis Dvaita. Critical aspects of Nyāya school's classical works are taken up for discussion, compared to how those are seen in the works of Ācārya MAdhva and Jayatīrtha – Anuvyākhyāna and Nyāyasudhā – and their inappropriateness is demonstrated. Traditional understanding is this work was composed at the Aprameya Svami temple at Maḷūr – of the famous Purandara Dāsara Devaranāma Jagadodharana.

Mandāra Mañjarī's are commentaries to Śrī Jayatīrtha's Ṭīka for four of Ācārya's ten fundamental works of His school known as Daśa Prakaraṇas. Śrī Vyāsatīrtha chose to comment on the Ṭika to the Khaṇḍana Traya – Upādhi Khaṇḍana , Māyavāda Khaṇḍana, and Prapañca Mithyatvanumāna Khaṇḍana – and the fourth is Tattva Viveka Ṭīka.

Bhedojjivana is the last and shortest of the polemical works of the saint and as the title suggests indicates the resurgence of Tattvavāda at the expense of Māyavāda. This seems to have been composed more as an elementary text keeping the beginner in mind to prepare him toward more complex and real-time polemics in the intellectual world.

The rest of the compositions are Śolkās: Śrī Kṛṣṇa Maṅgālaṣāaka, Śrīnīvāsa Śloka, Yantroddhāraka Śloka, Śiva Stuti, Prameya Navamālika Śloka, Granthamālika Śloka, Pancaratna Śloka on Śrīpādarāja and Śrī Brahmaṇya Tīrtha, Śāṣṭika Vaṁśa Maṅgalāṣṭaka. One more composition Sattarkavilāsa is attributed to him but not traceable.

PS: Scholars of the Caitanya school revere the saint's compositions as 'Viṣṇu Saṁhita'

Conclusion

We have in Śrī Vyāsatīrtha a wonderful and exceptional personality that was a confluence of several qualities worthy of emulation. Every piece of information available on the saint from different sources is greatly elevating. The saint happened to the spiritual advisor for six kings and was treated as guardian angel for the last recognized Hindu empire. Whatever little aspect of Sanātana Dharma that is being practised in this part of the country today was possible because of the availability of conducive environment for its practice and encouragement for its practitioners; the saint's unseen hand was behind to ensure that support and patronage would be offered by the rulers. He was responsible for the resurgence of a powerful and unified Hindu state.

The contributions of the saint to his philosophical cause are exemplary and served as the citadel of his faith for generations to come. His three compositions are indeed unique and should be a part of any course in philosophy for their intellectual depth. A serious student of philosophy that doesn't study his words would be a loser as he forfeits a wonderful opportunity to understand the thinking process of one of the best brains to have been ever born.

His compositions ooze with devotional fervor and are highly attractive to even the layman. At the same time, they are appealing to the intellectuals as well and encompass in-depth philosophical details. Looked at from the perspective of classical music, we do see that the poet has a wide variety of compositions conforming to the time. The greatest tribute on this front is that he was the guru of the Karnataka Sangīta Pitāmaha.

The saint used to lead from the front: He was intelligent, poetic, a wonderful orator, powerful debater, composer, singer, organizer, advisor, teacher, student, friend and what not! He was

a magnetic personality; we understand that everyone used to wait to get his glance and nod at least once in their lifetime and none of them went back disappointed. He was catholic and liberal in anything he did!

The saint completed a worthy tenure on this earth by ordaining Śrī Śrīnivāsa Tīrtha to the Pīṭha. He attained Haripāda while performing Hari Dhyāna as outlined by Purandara Dāsaru. His Vṛndāvana was consecrated at the central Vṛndāvana in the Navavṛndavana Gadde

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Ref: indica.today

Vyasatirtha: The Guru With A Phenomenal Legacy

Sahana Singh **July 31, 2019**

It is troubling, even tragic that many Indians are unaware of the huge contribution of Shri Vyasaraya to the rich intellectual and cultural traditions of the land. Acclaimed for being almost unrivalled in the whole field of Indian thought, the Guru's influence has wever, it is troubling, even tragic that many Indians are unaware of the huge contribution of Vyasaraya (1460-1539) to the rich intellectual and cultural traditions of the land. This is the very person about whom the renowned scholar Surendranath Dasgupta wrote: "The "logical skill and

depth of acute dialectical thinking shown by Vyasatirtha stands almost unrivalled in the whole field of Indian thought."

Even if the works of Vyasatirtha had been confined to just the realm of dialectics, it was already enough to be remembered down the ages as the one who, along with Jayatirtha (1365-1388) helped to systematize the Dvaita Sampradaya of Madhvacharya (1238 -1317) into an established school of Vedic thought. But Vyasatirtha's influence went beyond and extended to classical music, irrigation, revival of Hindu consciousness (especially a love for Hanuman and Krishna), diplomacy and a myriad other domains. Whichever domain he touched, he enhanced. The popular song "Krishna nee begane baaro" was composed by none other than Vyasaraya. In modern times, this song inspired bands like Colonial Cousins to come up with their own version. The Guru inspired his disciples to phenomenal levels of Bhakti suffused with creative excellence and their vast legacies which embraced large geographies are still unfolding today.

The Guru who gave Purandara Dasa and Kanaka Dasa to the world

Purandara Dasa (1484-1564) is hailed for developing a system for teaching classical music through a series of graded lessons which are being followed to this date. It was Vyasatirtha who gave the name Purandara Dasa to Srinivasa Nayaka at the time of deeksha (initiation) into the Madhva sampradaya. Purandara Dasa is also called the Father of Carnatic Music. Both the terms 'Father' and 'Carnatic' might cause some confusion. The distinction between Hindustani and Carnatic schools of music is a recent one which overlooks the antiquity and common origin of Indian classical music which is at least as old as the Vedas. Purandara Dasa went on to create as many as 475,000 compositions of which only about 700 are available today. Using folk ragas and lyrics with references to daily life, Dasa composed deeply spiritual and moving songs that uplifted common people from the miseries of samsara and continue to do so even today. By simplifying and standardizing the teaching system, Purandara Dasa created a template which promoted the easy transmission of classical music over the centuries. Whether one learns Carnatic music from Chennai or from California, one will go through the same steps of learning and for this one must be grateful to Purandara Dasa. What can be a bigger testimony than the fact that Vyasatirtha himself composed a song on the glory of his Shishya called "Dāsarendare purandara dāsarayya" [If it is Dasa (Servant of God) it is Purandara Dasa].

Another important disciple of Vyasatirtha is Kanaka Dasa (1509-1609) who hailed from the Kuruba (shepherd) jaati and was steeped in bhakti for Krishna. The story goes that the attention showered on Kanaka by his guru made the other students jealous of him. They wondered why a student of lower jaati was being elevated by their Guru. In order to make them understand why, Vyasatirtha gave a task to all the students. On Ekadashi day, he gave one banana to each student and said "Go and eat this banana in a place where no one can observe you." Accordingly, the students completed the task and reported to their Guru about the isolated places they visited to eat their banana unobserved. Only Kanaka came back

with his banana uneaten. “I could not find any place where Bhagwan was not watching me,” he said with utmost simplicity. Vyasatirtha hailed Kanaka for his deep and intuitive awareness of Paramatman and gave a strong message to his disciples that whether low-born or high-born, the true Bhakta was conscious of Bhagwan at every instant. Kanaka Dasa wrote more than 240 songs which have been applauded for their literary excellence and for their hard-hitting messages on jaati discrimination.

The impact of the Haridasas

The entire Haridasa (Servants of Hari) movement which started under the umbrella of the Dvaita tradition in Karnataka and spread all over southern India and travelled to Bengal, Assam and even outside India in the form of “Krishna consciousness” has played a monumental role in elevating people from oppressive or materialistic lives and making them feel connected with Paramatman. The movement extended across the spectrum of social, religious, intellectual, musical and literary spheres. It had a deep influence on Carnatic music, and according to one line of thought, Swami Haridas, the Guru of the famous Tansen of Akbar’s court was a part of the same stream.

MV Krishna Rao postulates that the ground for the Haridasa movement in Karnataka had already been prepared by the Vachanakaras of Veerashaivism, the Alwar and Shaiva saints of Tamil Nadu and Jnanadeva (Jnaneshvara) of Maharashtra. The founder of the Haridasa movement in the Dvaita tradition was the musically gifted Sripadaraya, also called Lakshminarayana Tirtha (1422-1480) who headed the Madhvacharya Matha at Mulabagilu. His disciple Vyasatirtha infused the movement with vigour while his closest disciples Vadiraja, Purandara Dasa and Kanakadasa took it to its destined glory. According to Dr B.N.K. Sharma, Vyasatirtha’s name must be invested with special significance because he gave Purandara Dasa and Kanaka Dasa to India.

Chaitanya Mahaprabhu in Bengal was a contemporary of Vyasatirtha and according to many sources, his Gaudiya Vaishnava movement was influenced by the Madhva Sampradaya especially the comprehensive exposition by Vyasatirtha. Chaitanya is said to have visited the Krishna Temple in Udupi and danced in ecstasy. Srila Prabhupada, the founder of the worldwide ISKCON movement places Chaitanya within the lineage of Madhva gurus even though the philosophies of the Dvaita gurus and Gaudiya-Vaishnavas were quite at variance. Such has been the impact of ISKCON that it touched even the life of Steve Jobs in his days of struggle when he waited for Sundays to walk seven miles to eat “one good meal” at the Hare Krishna temple.

How Dvaita powered its way to the mainstream

Let us now take a closer look at the extraordinary life of Vyasatirtha. Before him, Madhvacharya’s Dvaita teachings were popular mainly in the coastal Karnataka region around Udupi. But, by the 16th century, his school of thought had become a “major intellectual, social and political force throughout South India”. According to Valerie Stoker

this was mainly due to Vyasatirtha's polemics and Vijayanagara's patronage. Vijayanagara was the grand capital of the most powerful kingdom of the time known as Karnataka Empire (wrongly called as Vijayanagara Empire by latter-day historians). The monarchs kept a lively court where scholars engaged in intellectual tournaments.

India already had a long tradition of structured debate. The famous debates between Adi Shankaracharya and Mandana Mishra, Madhvacharya and Trivikrama Panditacharya, Ramanuja and Yagnamurthy and scores of other debates that pitted scholars of one school of thought against another had been savoured down the ages. After Vyasatirtha completed his education in Kanchipuram and delved deep into the six major schools of thought in Hindu philosophy (Shad Darshana) and absorbed the intricacies of Advaita, Vishishtadvaita and Navya Nyaya he proceeded to Mulabagilu. Under Sripadaraja, the budding master got a thorough grounding into the Dvaita of Madhvacharya and then there was no stopping him.

Saluva Narasimha Deva Raya (1431-1491) was the monarch of the Karnataka Empire when Vyasatirtha made his entry into Chandragiri at the behest of his Guru. Over a period of time, the sage made such a place for himself in the hearts of successive rulers that they began to worship him. In fact, Vyasatirtha was only doing what his Guru Sripadaraja had told him – to stay close to the king and help him to follow Dharma in the manner of yogis of ancient times such as Dattatreya who did not care for worldly pleasures or power but wished to benefit the people of the land by advising the king. Vyasatirtha went on to vanquish many leading scholars of the day in intense debates. He was then entrusted with the honour of worshipping the Vigraha of Srinivasa in Tirupati Hill. After Saluva Narasimha Deva Raya died, Vyasatirtha continued to occupy an exalted position in the court of the Empire when Narasimha Raya II (1491 -1505) became the ruler.

The actual control of the empire was in the hands of Tuluva Narasa Nayaka (of Tuluva family) from 1491 to 1503 even though Narasimha Raya II was the ruler. It was around this time that Vyasatirtha moved to Vijayanagara in Hampi, the new capital of the empire where he spent the rest of his life and was recognized as the "Spiritual Adviser" and "Guardian Saint of the State" in a grand ceremony by Tuluva Narasa Nayaka. This place of honour was not confirmed without a challenge informs Dr B.N.K. Sharma. In his words: "Learned men from various parts of India came to challenge him with a public disputation with them. Led by Basava Bhatta of Kalinga they pinned their challenges (Biruda Patras – text) to the palace pillars. The challenge was promptly accepted and Vyasatirtha met the opposing team of scholars and vanquished it completely after a protracted debate lasting for thirty days."

Viranarasimha Raya, the son of Tuluva Narasa Nayaka took over the reins of the empire from 1505 to 1509. It was during Viranarasimha's time that Vyasatirtha composed his most defining works – the Nyayamruta, Tatparya Chandrika and Taraka Tandava. Such was Vyasatirtha's brilliance in laying out the arguments of opposing Vedanta schools before he demolished them with his own reasoning that his works were used by rival schools to understand their own philosophies better. He had plenty of admirers even outside his sampradaya primarily because he taught students in the various educational institutions he

established. It is interesting that poet Somanatha, who wrote Vyasayogicharita, the most authoritative biography of Vyasateertha was himself an Advaitin and probably his student.

Valerie Stoker writes in “Polemics and Patronage in the City of Victory”: “That Vyāsatīrtha’s criticisms of these rival Vedānta systems proved to be incisive is evident in the fact that, for the duration of the sixteenth century (and even into the seventeenth), both direct and indirect responses to his works were being composed. This was true not only in South India but as far north as Varanasi, where the Advaitin intellectual Madhusūdana Sarasvatī (fl. 1550) composed a line-by-line refutation of one of Vyāsatīrtha’s most polemical texts, the Nyāyāmṛta.”

Dr B.N.K. Sharma credits Madhusudana Sarasvati for ushering in neo-Advaita in the traditional set-up. According to Dr Stoker, the fact that Vyāsatīrtha’s polemics elicited such a protracted and detailed response from his intellectual rivals attests to the cogency of his critique.

When Guru and King ushered in a strong Hindu empire

After the death of Viranarasimha Raya, his stepbrother Krishnadeva Raya (1509-1529) ascended the throne and went on to become the most illustrious ruler of the Karnataka Empire. Portuguese traveler Fernao Nuniz made one reference to Vyasatirtha in his account of Raya’s rule which is amusing in that it shows how a European perceived a sanyasi: “The King of Bisnaga, everyday, hears the preaching of a learned Brahmin who never married nor touched a woman.”

With Vyasatirtha as his adored Kula Guru, Krishnadeva Raya went on to not only lead the most successful and crushing military campaigns against the Sultans of the Deccan and other kingdoms but ushered in one of the most glorious periods of art, architecture, literature and education in southern India. The ruins of the temples at Hampi evoke awe and admiration even to this day. Almost the whole of southern India including today’s states of Karnataka, Andhra Pradesh, Telangana, Tamil Nadu and Kerala was welded into one empire. Telugu, Kannada, Sanskrit and Tamil were all court languages and extensive literature was produced in them. This Hindu empire stood like a bulwark against the Islamic forces of iconoclasm and proselytization which were ravaging northern India. However, one wonders why an alliance with the Hindu rulers of adjoining Kalinga (present day Odisha) could not be formed and expensive wars had to be fought with them. Be it as it may, the Raya took utmost inspiration from his Guru before tearing into enemy forces in battle and celebrated his victories with grand gestures of gratitude to deities of the land as well as to the Guru himself.

Historians refer to a time during Krishnadeva Raya’s rule when the planetary positions were noted to be aligned against the ruler in a phenomenon called Kuhu Yoga which put him in great danger. To save the king from malafide elements, Vyasaraya sat on the throne himself for a short period and was hailed as Vyasaraja. This has been described in a song

composed by Purandara Dasa and the scene of the Guru holding court is still enacted at the Vyasaraya Matha in Karnataka.

Vaishnava sects became more prominent during the time that Vyasaraja held sway in the empire, however the Shaiva and other sects were never neglected. Even though the Guru would not spare a debater from Shaiva or other sects, he was pluralistic in his worldview and is even known to have composed a Shiva stotra and to be particular about worshipping the Shiva Linga presented to him by Basava Bhatta of Kalinga (who had been defeated in debate). The tradition of worshipping the Linga on Mahashivaratri is being followed in Vyasaraya Matha even to this day. From the various acts of respect shown by Krishnadeva Raya to temples of different denominations, it is clear that his Kula Guru was certainly with him in his pluralism. Land grants were given by Raya to temples in Tirupati, Ahobilam, Tiruvannamalai, Amaravati, Chidambaram, and Srisailam.

Once, the king of Kalinga sent a polemical text from the pandits of his court challenging Vyasatirtha. Krishnadeva Raya is said to have got so incensed over it that he ran to his Guru with the document. Vyasaraya was unperturbed and logically pointed out the flaws in the arguments. This delighted the king so much that he performed a Ratnabhisheka to the sage in sheer reverence. Typically an abhisheka is performed with milk, ghee and such materials. But in this case, the king wanted to shower nothing less than jewels on his Guru.

Apart from being guide and preceptor to the king, Vyasaraja also seems to have played the role of a diplomat since many visiting dignitaries such as the Portuguese would go to meet him with gifts. The honour of a green flag on a camel was given to him by the Sultan of Bijapur which is still kept in the Vyasaraya Matha at Sosale. Biographer Somanatha notes that the Guru would receive gifts gracefully from the Raya as well as from visitors but being an ascetic would keep nothing for himself but give them all away to whoever he considered deserving. It is interesting to note a description of the Guru giving away jewels to rulers who came from different regions – bracelets to those from Kerala and Konkan, pearls to the Persians, crowns to the Latas, rings to those from Kalinga, gold coins to Turks, crest jewels to the Gaudas, rubies to the Cholas, jeweled girdles to the Panchalas and so on.

After Krishnadeva Raya's death (1530), the next ruler Achyuta Deva Raya continued to honour Vyasatirtha. It was in Achyuta's reign that the Guru consecrated an image of Yogavarada Narasimha in the courtyard of the Vithalaswami temple in Hampi in 1532. When Vyasatirtha finally left his body, his mortal remains were installed in a Brindavana covered with artistic carvings including the symbol of the royal elephant on the instructions of Achyuta Raya. It is believed that Shri Raghavendra Tirtha (1595-1671), another charismatic and well-loved Guru of the Madhva Sampradaya who also engaged in famous debates and wrote commentaries was none other than a reincarnation of Vyasatirtha.

The Educational Heritage of the Karnataka Empire

Vyasaraya received large tracts of land as grants from Krishnadeva Raya which he used for constructing mathas and agraharas that became great centres of education. It was a common practice among Hindu kings to give land to great scholars in order that they could establish centres of learning. In fact, this practice was central to the vast ecosystem of learning that nurtured famous universities and thought leaders in India. Earlier in the fourth century, Mayuravarma, a famous king from the Kadamba dynasty had given huge tracts of land to Brahmin scholars from northern India who were well-versed in various disciplines for a similar purpose. According to Venkoba Rao's commentary on Somanatha's Shri Vyasayogi Charitam: "Now there is no doubt that he [Vyasaraya] was the Chancellor of the Imperial University of the Vijayanagar Empire…Students flocked to this University of Vijayanagar from all parts of India." It must have been quite an experience for students to listen to a celebrated professor teaching his own works. Somanatha has described poetically that when Vyasaraya himself taught Nyayamrita it seemed as if Vishnu was distributing the amrita (nectar) that came out of the ocean of learning.

Dr M.V. Krishna Rao explains in "Purandara and the Haridasa Movement" that when parents wanted to give their children a sound and liberal education, they sent them to the nearest matha and that Vyasaraya's matha was much sought after. He explains that mathas taught a variety of subjects – Kavya, Nataka, Alankara, Vedanga, Bhugola, Lilavati and others.

Vyasaraya patronized large-scale irrigation projects in the barren lands he received in order to produce a bounteous harvest of crops which could be used to worship deities in temples and then distributed to people as prasada. Economic opportunities were created for artisans and a variety of other professions which also helped in political integration. Thus, the land grants were used to benefit the general population both directly and indirectly. Many times, Krishnadeva Raya gave land to Vyasatirtha in the very areas where he quelled rebellions perhaps knowing well that the Guru's establishment of mathas and irrigation projects would bring education, economic prosperity and loyalty for the empire.

The tradition of Hanuman worship

Today, we are not surprised to find temples dedicated to Hanuman scattered all over India. From what we see in various records, it was not always like this. Even though Hanuman is a very important character in the Ramayana and is extolled for his virtues, the temples being built and patronized by all sections of society until the 15th century were mostly for the myriad forms of Shiva, Vishnu, Durga, Lakshmi and other major deities.

According to many, it was Goswami Tulsidas (1532 -1623) who made Hanuman very popular with his Ramcharitmanas and Hanuman Chalisa. While the role of these two outstanding works in magnifying the popularity of Hanuman in northern India cannot be denied, the truth is that long before Tulsidas, there was Madhvacharya (1238-1317) who gave an extraordinary place of honour to Vayu and his avatars Hanuman and Bhima.

The Yantrodharaka Temple at Hampi. Photo courtesy: Atharvana Angiras

The tradition of honoring Hanuman (and Bhima) as a symbol of strength, protection and wisdom started by Madhvacharya was taken to great lengths by none other than Vyasatirtha in the 15th century who consecrated as many as 732 temples to Hanuman! These temples were scattered over today's Karnataka, Andhra Pradesh, Telangana and Tamil Nadu. Until the year 2012, about 525 Hanuman vigrahas have been traced mainly due to the private efforts of Shri Gowdagere Vijaya Kumar Acharya who travelled more than 45,000 km on a quest for the temples. The most famous is the Yantrodharaka Hanuman temple in Hampi.

The distinctive depiction of Hanuman in the temples is that of Veera Hanuman as opposed to the Ramabhakta Hanuman; in other words the fierce aspect of the God who is needed to protect the land. There are special features which devotees use to identify the Anjaneya (Hanuman) motif consecrated by Vyasaraya such as the tail which goes around the head and has a bell at the end. Some 150 years later, Samarth Ramdas (1608 -1681) of Maharasthra established Hanuman temples all over India with the intention of instilling fearlessness and emphasizing on physical fitness in order to fight the Islamic forces which had devastated the Hindu psyche.

Conclusion

A few decades after Vyasatirtha left, all the Sultans of the bordering states united in 1565 in order to destroy the Karnataka Empire and inflicted horrific damage to its beautiful temples in Hampi which can be witnessed even today. But, if one wonders why more than 800 years of Islamic rule and nearly 200 years of British Raj could not succeed in wiping out Sanatana Dharma from Bharata, then one must examine the work of the Gurus of the land.

In most parts of the world, there is little trace left today of the ancient pre-Islamic and pre-Christian faiths that were once followed by people. Yet, Hindus continue to derive strength from the very deities whose temples were destroyed again and again. They pursue degrees from the best universities in an almost pre-programmed manner. They lecture and confer, debate and deliberate without any idea about the continuity with the past. It is time to find the golden thread that connects Hindus back to the Gurus who gave them such a unique civilization.

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Ref: krishnaconsciousmessmovement.com

Sri Vyasa Tirtha - by Srila Prabhupada

SrirVyâsa Tîrtha (1460-1539) — a short sketch Srila Prabhupada: There are four Sampradayas from the beginning of the creation. One is called Brahma Sampradaya, and is coming down by disciplic succession from Brahma; another Sampradaya is coming down from Laksmi, called Sri Sampradaya; another is coming down from the Kumaras, they are known as Nimbarka Sampradaya; another Sampradaya is coming from Lord Siva, Rudra Sampradaya or Viṣṇu Svāmī. These are four bona fide Sampradayas that are accepted by the bona fide spiritualists. The Impersonalist Sampradaya is not original neither the Impersonalist Sampradaya or party can help us. At the present moment there are so many Sampradayas, but we have to test them about their method of disciplic understanding. Anyway, all the four Sampradayas above mentioned, they are after worshiping the Supreme Lord Visnu, in His different Expansions, and some of them are in favor of worshiping Radha Krishna. In the later age the Brahma Sampradaya was handed down though Madhva Acarya; in this Madhva Acarya disciplic succession came Isvara Puri. This Isvara Puri was accepted as Spiritual Master of Lord Caitanya. Therefore, we being in disciplic succession of Caitanya Mahaprabhu, we are known as the Madhva Sampradaya. And because Lord Caitanya appeared in Bengal, which country is called Gaudadesa, our Sampradaya party is known as Madhva Gaudiya Sampradaya. But all these Sampradayas are non-different from

one another because they believe and worship the Supreme Lord. Any other Sampradaya who are Impersonalist or voidist or nondevotee, they are rejected by us.

My Guru Maharaja was in the 10th generation from Lord Caitanya. We are 11th from Lord Caitanya. The disciplic succession is as follows: 1. Sri Krishna, 2. Brahma, 3. Narada, 4. Vyasa, 5. Madhva, 6. Padmanabha, 7. Nrihari, 8. Madhava, 9. Akshobhya, 10. Jayatirtha, 11. Jnanasindhu, 12. Purusottama, 13. Vidyanidhi, 14. Rajendra, 15. Jayadharma, 16. Purusottama, 17. Vyasatirtha, 18. Laksmipati, 19. Madhavendra Puri, 20. Isvara Puri (Advaita, Nityananda) 21. Sri Caitanya Mahaprabhu, 22. (Svarupa, Sanatana) Rupa, 23.(Jiva) Raghunath, 24. Krishna dasa, 25. Narottama, 26. Visvanatha, 27. (Baladeva.) Jagannatha, 28. (Bhaktivinode) Gaura–kisora, 29. Srila Bhaktisiddhanta Sarasvati, Sri Barshabhanavidayitadas, 30. Sri Srimad Bhaktivedanta.

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Sri Vyâsa Tîrtha is probably the scholar of Tattvavâda held in highest esteem next to Sri Jayatîrtha. His work has been to write detailed commentaries on the works of Srimad Ananda Tîrtha and Sri Jayatîrtha, and to show Tattvavâda as being placed on a firm logical footing; his work is considered to be of the highest significance, particularly because it is accepted even by his opponents that his understanding of their schools is second to none. Thus, there is no possibility of claiming Sri Vyâsa Tîrtha's critiques to be invalid on account of his having misstated the positions he wishes to criticize. Sri Vyâsa Tîrtha also keeps a tempo that is hard for the less skilled to even conceive of, let alone match. His logic is exceptionally hard to beat, because of his uncanny knack of knowing exactly what the opponent is going to say, and using this information to lead the opponent on to traps of logic that are dozens of steps deep, and impossible to work through or around. One feels that while one gropes in the dark and tries to guess where one is and struggles to find one's way, Sri Vyâsa Tîrtha not only knows one's present position to a nicety, he also knows all the possible ways one might proceed, in advance of oneself, and has a proper plan of action already planned out for any further move one might make. Thus, holding one's own in a debate with Sri Vyâsa Tîrtha is very similar to making one's way across a field laid with mines; one does not know where to put one's foot next, and very often, even a secure retreat to a former safe position is impossible, after one has taken a few steps down in hopes of making progress. In summation, it is hardly a stretch to say that Sri Vyâsa Tîrtha is the very personification of mastery of skill in dialogue and debate, that every logician and philosopher wishes to be.

In addition to his pellucid and luminescent writings, Sri Vyâsa Tîrtha is also known for the influence he had on the Vijayanagara empire, especially for the fact that it was under his tutelage that it had its heyday, and produced its greatest ruler. Perhaps even more importantly, it is noted that he was responsible for providing a healthy atmosphere in which the Hari-dâsa tradition could sprout and flourish; he disregarded all highbrow disapprobation of the lower castes, as he showed by his acceptance of the low-caste Kanaka Dâsa as a *shishya*, on par with his other students, and by his even arranging to prove to them that Kanaka Dâsa was a greater devotee than any of them.

An inauthentic biography of Sri Vyâsa Tîrtha can be found in the work Vyâsayogicharita, by the Smârta poet Somanatha (Bangalore, 1926). This is a *champu kâvya* (\\"A kind of

elaborate and highly artificial composition in which the same subject is continued through alterations in prose and verse\\" — from Apte's dictionary) which two was first presented by the poet in Krishnadevarâya's court using two reciters. The work however makes significant digressions from Tattvavâda, for instance when at the very outset, it names Balarâma as one of the avatars of Vishnu. However, the fact that such a work was even written by an adherent of another doctrine is an indicator of Sri Vyâsa Tîrtha's popularity even among his opponents. An authentic biography of Sri Vyâsa Tîrtha is the one by his immediate disciple Sri Srinivasa Tîrtha.

Sri Vyâsa Tîrtha was born around 1460 in Bannur which is in the Mysore district in the modern Karnataka state. He and his brother and sister were born as a result of the blessings of Brahmanya Tîrtha, and the young Yatirâja (the future Sri Vyâsa Tîrtha) was presented to Brahmanya Tîrtha after he had completed the a comprehensive study of subjects like *kâvya, nâTaka, alankâra*, and *vyâkaraNa*. Having been impressed with the young Yatirâja's quick mind and great aptitude for learning, Brahmanya Tîrtha secretly meditated to ordain him into the *sanyâsa* order. Yatirâja, though respectful of his Guru, had his doubts about receiving such *dîksha*, and finally consented after receiving a vision in which Vishnu Himself instructed him not to try to avert his destiny.

Shortly after Yatirâja's ordination as Sri Vyâsa Tîrtha, Sri Brahmanya Tîrtha passed on. Sri Vyâsa Tîrtha left for Kanchi after his succession to the *pîTha* and spent many years there studying the six systems of philosophy, and thus gave the finishing touches to his mastery of subjects like Advaita, Vishishtadvaita, and Navya-Nyâya, in addition to Tattvavâda. After Kanchi, he continued his studies at Mulbagal which was the seat of Sripadaraja and a hub for learning like Kanchi. There he studied Vedanta for about five to six years.

Around this time, he distinguished himself at the court of Saluva Narasimha at Chandragiri by winning several debates against renowned opponents. During this time he was entrusted the worship of Lord Srinivasa at Tirupati, a task that he performed for twelve years, from 1486-1498. Sri Vyâsa Tîrtha left for Vijayanagara after persistent invitations by its royalty and ministers, and stayed there for the major part of the rest of his life. Among the several debates he had at Vijayanagara, a notable one is that with Basava Bhatta of Kalinga which lasted for thirty days, before Basava Bhatta lost comprehensively. However, the 'golden period' of Sri Vyâsa Tîrtha's life started after Krishnadevaraya ascended the throne of Vijayanagara, for what were the one-and-twenty greatest years of the kingdom's history. Krishnadevaraya had a lot of regard for Sri Vyâsa Tîrtha, as is evident from the historical evidence that shows Krishnadevaraya regarded Sri Vyâsa Tîrtha as his *Kuladevata*, as well as from several honorific references in the writings of Krishnadevaraya.

Sri Vyâsa Tîrtha is responsible for the continuation of the high regard and recognition earned by the system started by Srimad Ananda Tîrtha. He has been respected by many scholars from other schools, including the likes of Appaya Dikshita, Pakshadhara Mishra, Madhusûdana Sarasvati, and Basava Bhatta. He is known for his warm-heartedness and sympathy even toward proponents of other systems of philosophy, while being a staunch Mâdhva himself. In fact, his elucidation of the principles of Advaita and Vishishtâdvaita were so outstanding that he even had pupils of these doctrines, who learned those from him in preference to learning it from a guru in their own tradition.

Among his nine major works, his most important ones are Nyâyâmrta, TarkatâNDava, and Chandrika, collectively known as Vyâsa-Traya. In his magnum opus Nyâyâmrta, he justifies

the philosophy of Tattvavâda and shows that Monism is untenable on every ground, and that the reality of the world cannot be rejected, compromised, or diluted for any reason — physical, rational, or spiritual. The TarkatâNDava is a refutation of the principles of Nyâya-Vaisheshika. Tâtparya-Chandrika, or Chandrika as it is known for short, is a commentary on Sri Jayatîrtha's Tattvaprakâshikâ and deals with the Sûtra-Prasthâna of Tattvavâda. It is, in fact, a significant contribution to the literature on the analysis of the Brahma-Sûtra, because it makes an in-depth comparative study of the Bhâshyas of Shankara, Râmânuja, and Ananda Tîrtha.

He has composed beautiful devotional songs in Kannada, thus contributing significantly to the Dâsa-sâhitya. He was also the Guru of Purandara Dâsa and Kanaka Dâsa, two outstanding luminaries of the Hari-Dâsa tradition, the former also the founder of modern Karnataka music, and is probably the greatest singer-saint in history.

He cast off his mortal body on the 8th of March, 1539. His Brndâvana is at Nava-Vrndavana, which is located on an island in the Tungabhadra river, near Anegondi, very close to Hampi. Here, in the company of eight other eminent Mâdhva ascetics, he continues to meditate, and to bless devotees with true knowledge.

(This piece is the result of joint work, being partly due to Narahari S. Pujar, with some additions and editing by Shrisha Rao and H.P.Raghunandan).

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Vyasa Tirtha

Otherwise known as Shrila Vyasaraya and Shrila Vyasaraja Swamin, as we briefly mentioned, he was the disciple of Shripad Brahmanya Tirtha. He was the fourth in decent from Rajendra Tirtha.

Born around 1460 A.D., in the village of Bannur in Mysore District, (Vyasayogicharita, 1926. Bangalore. page 13), his father's name was Ballanna Sumati and his gotra was Kashyapa, the youngest of six sons of Ramacharya. As his first wife was childless for a long time, he married a second girl called Akkamma. In this regard 'Sumati' is given as his surname, and Ballanna might be deemed to be the collquial variant of Balarama. (B.N.K. Sharma. 1961. History of the Dvaita school of Vedanta. page 286.)

As previously stated, Vyasa Tirtha took his birth by the blessings of Brahmanya Tirtha. Altogether, Shripad Vyasa Tirtha's parents had three children, a girl and two boys. In his childhood Shripad Vyasa Tirtha was known as Yatiraja, it is suggested to honour Shripad Brahmanya Yati his father's 'Guru'. At the age of five Yatiraja underwent the Vidyarambha samskara to begin his formal education, starting with writing the alphabet, and at seven years took 'upanayana', investiture with the sacred thread. He stayed at 'gurukula' for only

four years after that. At eleven he went to his home and continued his studies of poetry, drama and grammar for about five years.

Before Shripad Vyasa Tirtha's birth, his father, Ballanna promised his second son to Brahmanya Tirtha whom he was very close to. Despite the families deep attachment to this young boy, to show his determination to fulfil this deed as promised to 'Guru' he gave the boy the named Yatiraja over to Brahmanya Tirtha. His name not only indicates that he was destined as the 'property' of Bramanya Tirtha, but also the boy's future as a renunciate. And so in due course Ballanna personally took his son to Cannapatna and presented to Brahmanya Tirtha as an assistant, the father then returned home.

"Brahmanya Tirtha was very much impressed with the superior attainment of his ward and was secretly meditating to ordain him a monk, so as to enlist his genius to the cause of Vaishnava Dharma." (B.N.K. Sharma. 1961. History of the Dvaita School of Vedanta. page 287.)

Some commentators say that Yatiraj knew of the intention of Brahmanya Tirtha, but didn't want to commit himself, and so took of for his freedom, one day. However more devotional commentators say that after some time, however, Yatiraja, being unsure of Brahmanya Tirtha's intentions, slipped away and ran into the forest and headed for the direction of "home," away from the hermitage. One night whilst sleeping in the forest under a tree, Lord Vishnu came to him and told him what He had planned for him, and that the Lord was looking after him. Lord Vishnu then told young Yatiraj what to do. The teenager returned to the 'ashrama' hermitage that very same day, and shortly after this, upon proving his dedication to his 'guru', young Yatiraja was formally initiated into the 'sannyasa' order and given the name Vyasa Tirtha.

Some time shortly after the two year famine of 1475., and 1476., Brahmanya Tirtha, his 'guru', left this world. Shripad Vyasa Tirtha came to the Vedanta Pitha about 1478., in his late teens, sixteen. Due to his young age and little time spent with his 'guru', some said that he didn't really know the conclusions of the Madhva 'shastras' very well, so he went to Kanchipuram to study, where, after a very short time, he became a renowned pandit. It is suspected that it was at this time that Vyasa Tirtha developed his profound knowledge, understanding and refutory power in all the scriptures. Kanchi was at that time the citidel of shastric learning of all South India. Vyasa Tirtha stayed for many years there studying the six systems of philosophy, under eminent pandits there. He acquired deep erudition in all the systems of philosophy, even Shankara and Ramanuja, as well as the Bhatta school, Nyaya, and an acquaintance which stood him in good stead, in writing his monumental works, the Nyayamrta, Tatparya Chandrika and Tarkatandava.

In local history corresponding to the time, it is mentioned that the saintly King of Bisnaga used to listen daily to a great Brahma Madhva Vaishnava 'sannyasi' who had never married or touched a woman in his life. Though his name is not directly mentioned, history infers that this was Shripad Vyasa Tirtha.

From Kanchipuram he went over to the seat of Shripadaraja at Mulbagal which was also another great seat of learning like Kanchi.

Shripadaraja was also known as Lakshminaryana Tirtha (1420-1487.), although he was more widely known as Shripadaraja. He was the pontiff of the Mutt of Padmanabha Tirtha at Mulbagal, and seventh descendant and successor to Svarnavarna Tirtha, whose Brindavan-samadhi was discovered at Shrirangam. According to tradition, the mothers of Brahmanya Tirtha and Shripadaraja were uterine sisters, the cousins were about the same age. Shripadaraj's father was said to have been a contemporay of Raghunatha Tirtha of Uttaradi Mutt, who came into office in 1444., and died in 1502.

Vyasa Tirtha is believed to have read under Shripadaraj for nearly twelve years (Vidyaratnakara Tirtha Swami of Vyasaray Mutt, Vy-charita, lxxiii, introduction.). Others say it was only five to six years (B.N.K. Sharma. 1961. History of the Dvaita School of Vedanta. page 288.). "It is remarkable that both should have renounced the world and devoted themselves to the cause of their faith and played a conspicuous part in the spiritual development of their gifted disciple Vyasa Tirtha."(B.N.K. Sharma. 1961. History of the Dvaita School of Vedanta. page 461.).

From there on the advice of Shripadaraj, Vyasa Tirtha went to Vijayanagar and the 'Kings Court' (approx 1485-86.), and became known for his radical statements regarding Brahmanism, Vaishnavism, Varnashrama, and who was worthy to worship the Lord.

The latter part of the biography of Vyasa Tirtha (Vyasayogicharita, chapter IV.) gives a brilliant account of the arrival of Vyasa Tirtha, at the court of Saluva Narasimha at Chandragiri, and the grand reception that they had there for him. Being worshipped by the king bathed in presious jewells, pure gold and silver powders, and presented with all kinds of oppulences befitting such a worthy 'acharya'. Vyasa Tirtha spent a couple of years there in this way being honoured by the king.

Here he met and vanquished in intellectual debating tournaments many of the leading scholars of his day and conducted debates on such treatises on Logic as the Tattvachintamani of Gangesha.

Whilst in that area he was entrusted with the worship of Shrinivasan, Lord Vishnu, at Tirupati (Tirumala). Shripad Vyasa Tirtha's Mutt is still at Tirupati on the hill of Tirumala. Before leaving that place, after about twelve years of being there (1486-98.), he gave the worship over to his disciples. His South Indian tour must have come at this time (B. Venkobarao. Notes to Vy-carita. page 18.)

According to the commentator Somanatha, Vyasa Tirtha returned to Chandragiri for a while after 1498. He evidently did so at the request of Saluva Immadi Narasimha, the son and successor of Saluva Narasimha, untill Narasa Naque became defacto ruler of Vijayanagar soon after the settlement which he concluded with King Tamma Raya, in 1498., (Proddattur

386 of 1904, Madras Insc. B.N.K. Sharma. 1961. History of the Dvaita School of Vedanta. page 289.).

Once, Shripad Vyasarya foresaw with his mystical powers that the emperor of Vijayanagar would be subjected to some very intense, focussed bad influence of planets known as Kuhay Oga. To protect his Devotees, and the Vijayanagar empire, Shripad Vyasa Tirtha (Vyasaraya) himself ascended the throne during those evil moments. The combined, concentrated effect of those forces was a raging inferno that had the capacity of buring down the throne and the entire palace. Shripad Vyasa Tirtha smothered the fire with his holy shawl ('angavastra)' and protected his Devotees. Later, he handed the empire back to Raja Krishnadevaraya his loyal Devotee. This great miracle has been faithfully described in several songs by Haridasas (the Dasakutas). And to commemorate this event, even to this day the 'Swamijis' of the Vyasaraya lineage hold a 'durbar' (court presided over by a king in his honour). This is perhaps the only known instance where a saint holds court.

It was at this time that Vyasa Tirtha was installed at the helm of the Vijayanagara kingdom as the 'guardian saint'. This position was conferred upon him without any challenge.

It was at this time and place where he was challenged to a debate by 'brahmana pandits' from all over India. The 'pandits' were led by the learned 'brahmin' Basava Bhatta of Kalinga, Orissa. They all pinned their challenges to the pillars of the palace. After a thirty day discussion, Shripad Vyasa Tirtha emerged triumphant, and his reputation earned him the respect of King Krishnadevaraya 1509 A.D., who regarded him as 'guru' and gave him all honours as such. Maharaj Krishnadevaraya opened a new chapter in the glory of Shripada Vyasa Tirtha a chapter more brilliant than any that had gone before. Raja Krishnadevaraya in fact had the greatest regard and respect for Vyasa Tirtha and reffered to him as his 'Kuladevata'.

Krishnadevaraya had awarded Shripad Vyasa Tirtha the order of the camel on a green flag by 1500 A.D., and a drum on the back of a camel banner as a mark of respect. This is still kept by the Shrila Vyasaraya Mutt at Gosale. Once the flag was taken by King Nrsimha in his attacks against the Muslim sultans who caused threats and violence to Devotees and Temples in South India, but between these saintly Kshatriya Kings Krishnadevaraya, Nrsimha, Shivaji and others, the sultans were stopped before getting very far.

In 1511 A.D., the king gave him a village, Pulambakkam in the 'Padaividu-rajyam', for conducting the 'Avaham' ('avani'), installation festival of the Lord Varadaraja at Kanchi in the king's name, and for also the king's saction fro presenting a Sheshavahan of gold, which had to be used as a vehicle for the Lord on the fourth day of all the festivals. (Madras Epi. Rep. 1912-20, no. 370 of 1919.)

In an inscription on the southern wall of the Mantapa in front of the Vittalswami Temple, at Hampi, which records a grant to the Temple in 1513 A.D., by Raja Krishnadevaray, Vyasa Tirtha is refered to as the 'Guru' without any prefix whatsoever. (S.I.I. IV, no. 48 of 1889 – Kannada.; B.N.K. Sharma. 1961. History of the Dvaita School of Vedanta. page 290.).

There are many nice stories telling of the great King Krishnadevaraya, who ruled the famous Vijayanagar kingdom on the Tungabhadra River in Karnataka in connection with his 'guru'.

Krishnadevaraya had made beautiful Deities of Shri Vittala (Krishna) and Rukmini, and established the fine Vittala-Rukmini Temple which still stands there today. (In the image: Shri Shri Vittal Rukmini).

Shripad Vyasa Tirtha gave the King formal initiation, and then out of gratitude and love for his 'guru', Krishnadevaraya had made beautiful Deities of Shri Vittala (Krishna) and Rukmini, and established the fine Vittala-Rukmini Temple which still stands there today.

Unfortunately this Temple was very badly damaged by the Mogal invaders some time after the demise of Raja Krishnadevaraya. The Mogals had for nearly two centuries tried to conquer this mighty Vaishnava kingdom. The kingdoms' demise to what it is now, came about not so much from the attacks of the Muslimads (Mussalmans), but from the curse of a dying 'brahmin'. The story is recorded that once the Muslim invaders, lead by Mujahid, entered the outer part of the city and dispersed, killing many of the 'brahmanas' who lived there. (This place is the old Kishkinda forest mentioned in the Ramayana, and birth place of the son of Vayu, Hanuman. There is a huge Deity of Hanuman made from one singular granite stone at that place.) The invading sultan chopped the priests to the ground and then struck the Deity of Hanumanji in the face. A dying priest was heard to say, "For this act you will perish here and also this city will withdraw its opulences from you. You have brought about the end of your life." Then he gave up this world, as later did the sultan. The Deity of Hanuman is still there to this day with the marks of the attempt to harm him slightly visible. This town which is the site of the ancient Vijayanagar kingdom and which is now known as

Hampi, is just a short bus ride from Hospet, which is on the main railway line in Northern Karnataka (Hubli-Belguam line).

On the Temple wall there are inscriptions giving the date 1513 A.D., and refers to Shripad Vyasa Tirtha as the 'guru' of Raja Krishnadeva-raya. There is also mention of Shripad Vyasa Tirtha ceremonially bathing Shri Krishnadevaraya at his initiation, following in the method of Shripad Madhvacharya's 'puja' manual entitled "Tantrasara" Chapter 2:10-11., in which the Tantrasara points out that the ceremonial bathing, 'abhisheka' of a disciple by the 'guru' adds to the glory of the disciple. As we can see by the next brief story, this did make him glorious.

Vyasa Tirtha whose Nyayamrta is a wonderful work on Vedanta is sometimes compared to Lord Vishnu's firery Sudarshan discus, infallable, and deadly a weapon, used against the 'mayavadins' who had to admit its unfathomable depth of devotion, and intellectualism. The infamous 'mayavadin' Madhusudan Saraswati of the Sankarite school wrote 'Advaita-Siddhi' as a rejoiner to it, but failed to take up the challenge.

Shripad Ramachandra Tirtha from among the Madhva line in his Tarangini refuted the arguments contained in the said Advaita-Siddhi. The Shankarite scholars in their turn turned offered Brahmanandiya in answer to the questions put forward in Tarangini. The Madhvas had again written Vamamalma Shriya to silence their natural enemies. It is really a wonderful and interesting study, how obstinately the two schools fought each other. (Sambidananda dasa. 1991. The History & Literature of the Gaudiya Vaishnavas and their relation to other medieval Vaishnava Schools. page 104.)

Once a Gajapati King of Orissa tried to humiliate Krishnadevaraya by sending 'adwaitin', 'mayavadi' philosophical points to him to try to catch him out, but on the instructions and potency of his 'guru' Shripad Vyasa Tirtha, Shri Krishnadevaraya was, as usual, victorious. Out of gratitude Krishnadevaraya gave the village of Bettakonda to Shripad Vyasa Tirtha in 1526 A.D., and a huge lake was dug for the pleasure of 'guru' called Vyasa-samudra. The dates vary from 1523, 1524 and 1526 A.D., by various records, but all the points are substantiated by the writings of Devotees of the time, including Purandara dasa. It is also recorded that Krishnadevaraya literally bathed his 'guru' Vyasa Tirtha in jewels as well, performing "Ratnabhisheka", bathing him in jewels. Generally to install a person, an 'abhisheka' is done with ghee, milk, yogurt, honey, sugar-water and tender coconuts in this part of the country, but as well as this, it was done with priceless gems.

After the death of Krishnadevaraya in 1530 A.D., Achyutaraya continued to honour Shripad Vyasa Tirtha for a few years until his demise. Raja Shri Krishnadevaraya, by the way, is always referred to as probably the most spiritually enlightened of the Vijayanagar dynasty. He established many fine Temples and Deities in this area under the guidance of Shripad Vyasa Tirtha. To this day there still stands the Deity of Laxmi Nrsimha that I have personally seen standing twenty five feet tall in the banana fields. The Deity was carved from one stone under Krishnadevaraya's instructions. After his demise, the invading Muslims smashed many Temples out of their envy of Vaishnava culture. Many Deities like Shri Vittala Rukmini and Krishnaswami were moved further south, but although the Muslims tried to smash the Deity of Lord Nrsimha, still He stands, although His Temple lies in rubble around Him. As I hinted

at previously this old and sacred place is the forest abode of Kishkinda mentioned in the Ramayana where Hanuman was born, and where Lord Rama killed Vali and, put Sugriva on the throne. Many remnants of those days exist to this day for the fortunate ones who get to visit this place.

There are numerous glories of Shripad Vyasa Tirtha to be sung. It is not unintentional that I have said "sung" in his connection, for the highly controversial and powerful preacher, the third moon of the Madhva line, was always absorbed in 'Harinama sankirtan'. Many say this was due to the influence of his teacher, Shripadiraja Tirtha Swami, who is reknowned for his poems and songs glorifying Lord Shri Krishna. Some say he was the instigator of the 'Hari dasa' or 'Dasakuta' Movement, which is further discussed in the section at the back of this book entitled "Modern day Madhvas". Anyway, during his life Shripad Vyasa Tirtha established 732 Temples of Hanuman, and or Rama, all over South India and composed numerous poems and songs based on the Shrimad Bhagavatam, Mahabharata and Ramayana.

One day after composing his famous work called "Krishna Ni Begane Baro" which, for the last four centuries has become a Bharat Natyam dance, a strange thing happened.

Shripad Vyasa Tirtha was taking a little rest when Lord Shri Krishna appeared in his dream and proceeded to address him. "You are a 'sannyasi', you do not have any wife or children. On the other hand, I am very much married and have a large family – so why is it that you only call Me Krishna?" From that day on in any further compositions, Shripad Vyasa Tirtha always referred to his Lord as "Shri Krishna".

Once Shripad Vyasa Tirtha was sitting upon the Vedanta Pitha amongst his many, many disciples, when out of nowhere one low-born farmer happened to come into the assembly requesting mantra diksha initiation from Shripad Vyasa Tirtha. The farmer humbly begged, but in his humility he was persistent. The many other disciples, who were mostly from 'brahmana' stock, viewed him as being completely unqualified due to his birth and education, or rather lack of it – not being born in a 'pukka brahmin' family like all the other disciples. Shripad Vyasa Tirtha however, being pure and free from bodily conceptions of birth, etc, was of a different mind and to everyone's amazement Shripad Vyasa Tirtha told the farmer to chant the name of Yamaraja's bull. Going away and coming back after some time after chanting that name, the farmer's voice was again heard. "Swamiji, Swamiji, he is here," the farmer exclaimed. When the Devotees peaked outside the Mutt, to their surprise there was Yamaraja's bull Mahisa, big as a mountain, right there outside the door of the Mutt. "Now what shall I do Swamiji?" the farmer enquired from Vyasa Tirtha. Shripad Vyasa Tirtha instructed him to take the bull to the river where there was one huge boulder that hundreds of men couldn't move. The farmer went to the river and requested the bull to move the boulder out of the main stream of the river to allow the water to flow to reach the crop irrigation areas downstream. That rock, which was in itself like an island amidst the river, the bull submerged beyond sight simply with the lifting of his hoof and resting it upon it. To the delight of everyone the water again began to flow. Soon after this incident the bull returned to Yamaraja, his master. The farmer then returned to Shripad Vyasa Tirtha and asked him for

more service. Shripad Vyasa Tirtha, who was always compassionate, then engaged him in looking after the Mutt's goshalla.

Not long after that, an annual festival for the Deity came around on the calendar, and a huge festival was put on for the Lord. The high point was the 'abhisheka' bathing ceremony in which the Deity was to be bathed in many different auspicious by-products of the cow. However, just as the bathing commenced, the Deity of Udupi Krishna suddenly disappeared right in front of the assembly's eyes. Everyone was very confused except for Shripad Vyasa Tirtha, who asked all the assembled Devotees to conclude as to what had happened. The debating took some time, and the disciples came to their conclusion that due to the offence of allowing the low-born farmer to look after the cows and procure the milk, yogurt, ghee, etc., even though for the 'puja', the Lord had disappeared.

Indirectly they were blaming their 'guru', saying that this was his offence, for they were still on the bodily concept of life, thinking themselves as 'brahmanas' and he to be a mere 'vaishya', farmer.

Shripad Vyasa Tirtha very tolerantly tilted his head and asked everyone to follow him for a moment. Everyone, the whole festive assembly went to the 'goshalla' headed by Shripad Vyasa Tirtha. As they looked into the 'goshalla' they saw the farmer scrubbing down the cows, brush in one hand and a bucket of water in the other singing the glories of Gopal Krishna. In his total absorption of serving the Lord's cows, the farmer didn't even notice that the Deity of Udupi Krishna had manifested His normal Gopal form and was standing beside him holding the bucket for him.

Needless to say, all of his disciples were amazed that Udupi Krishna personally served this non-'brahmin' farmer, but Shripad Vyasa Tirtha explained that, "No, the Lord had come to serve His pure Devotee. Previously He came for Acharya Madhva to have him glorified, and now he has found another worthy soul." Shripad Vyasa Tirtha later formally initiated the farmer as his disciple.

Shripad Vyasa Tirtha passed away at Vijayanagar on the 'chaturthi', fourth day in the dark fortnight in the month of Phalguna, (Jan-Feb), corresponding to Saturday 8th March, 1539 A.D. His samadhi (vrindavana) tomb remains on the island of Navavrindavanas in the Tungabhadra River, half a mile from Anegondi, Hampi.

Shripad Vyasa Tirtha was, as some say, almost the second founder of the system of Shripad Madhvacharya, after the great Shripad Madhvacharya. Shripad Vyasa Tirtha influenced many, including the aristocracy, and many of his disciples travelled north

preaching his glories to places which included Madhya Pradesh, Orissa, Maharastra, and even Rajasthan and Uttara Pradesh.

According to Kavikarnapur in his Gauraganoddesha Dipika, Shripad Vyasa Tirtha wrote the famous book, "Shri Vishnu Samhita", and had a disciple by the name Laxmipati Tirtha who was originally from North India. It is also mentioned that "another disciple of Jayadharma (Vijayadhavaja) was Brahmana Purushottama. This Brahmana Purushottama according to some, is another name for Brahmanya Tirtha, the disciple of Jayadharma, who Vyasa Tirtha took 'diksha' from.

The picture above shows how the followers of Shripad Madhvacharya refer to Shrila Vyaasa Tirtha as one of the three moons of Madhva philosophy. The picture depicts Madhva centre and his (Mukhyapran – Vayudev's) two previous incarnations as Hanuman left and Bheema right. In the middle of the picture is Tikacharya Jaya Tirtha, and at the front Vyaasa Tirtha.

Source : http://www.hknet.org.nz/gp-VyasaTirtha.htm
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Ref: epoojastore.in

THE GREAT SAINT SRI VYASARAYA THEERTHA

Updated on 23.07.2019|

INTRODUCTION

Vyasatirtha (From 1460 to 1539), also called Vyasaraja, was a great eminent and an able Madhva scholar and poet belonging to the Dvaita tradition. He was the patron saint of the Great Vijayanagara Empire. During his period, great religious developments took place under the assistance of his divine disciples Purandara Dasa and Kanaka Dasa.

BIRTH AND EDUCATION

He was born into a Brahmin family and named Yatiraja. Sri Bramhanya Tirtha, the pontiff of the matha at Abbur, taught him the vedic education and philosophy of Madhwa. He studied at Kanchipuram and again was taught the philosophy of Dvaita under Sripadaraja at Mulbagal.

GURU

He served as a Guru to Saluva Narasimha Deva Raya at Chandragiri and also had an association with the Great King Krishna Deva Raya. With the patronage of Krishna Deva Raya, Vyasatirtha expanded dvaita into a massive scale. In this regard, he has written several poems and also songs on Lord Krishna. He has helped in the development of villages during the reign of Krishna Deva Raya.

GREAT SAINTS

He along with Madhva and Jayatirtha, are considered to be the three great saints of Dvaita. All the three are considered as the great saints of south india. They have helped the people and the ruler of the kingdom. All these three saints are considered as **UNIVERSAL SAINTS** and not left to a particular community alone.

CONSTRUCTION OF HANUMAN TEMPLES

Vyasaraja during his period, has constructed several hanuman temples all over india. He has helped in the construction of more than 700 Hanuman temples. Hanuman is considered as an incarnation of Vayu and similar to that Guru Madhwacharya is also an incarnation of Vayu. With the command given by Lord Hanuman, he has developed those temples.

PREVIOUS BIRTHS

Vyasaraja is an incarnation of Bhakta Prahalada. In his next birth, he took the avatar of Guru Raghavendra, who is in Jeeva Samadhi at Mantralayam. Actually his birth cycle was :- Sangukarna was a deva who served in Satyalok under the control of Lord Brahma. He was given the task of plucking the flowers for Narayana Pooja at Sathya Lok from earth. Daily he visited earth to pluck flowers. One day he got delayed in bringing back the flowers plucked by him to Satyalok. This made Lord Brahma angry and he cursed him to take the avatar of Demon. That demon was the humble and the great Narayana Devotee :- Bhakt Prahalad. All this happened during the Krita Yuga. In his next birth, Prahalada took birth as Pahligaraja who was the brother of Santhanu Maharaja and fought for Kouravas and got killed by Bheema who was also an avatar of Vayu. In his next birth he took the avatar of Vyasaraja.

DIVINE DISCIPLES

Saint Vyasaraja was surrounded by divine disciples like Purandara dasa (who was an incarnation of Deva rishi Narada), Kanaka dasa (who was an amsa of Lord Yama Dharma), Sripadaraya (An incarnation of Bhakta Dhruva) .

MIRACLES

He was a great scholar and humble saint. He argued about dvaita philosophy among great scholars and finally he defeated them. He was a great devotee of Lord Krishna who did Krishna Pooja daily during his period. Once he was poisoned by one wealthy man’s cook due to jealousy against him. Even after knowing this from his Jnana Drishti(Deerka Darisanam), he accepted the poisonous food and got relieved from that poison. This happened due to his sincere devotion to god. He has done a lot of miracles to his devotees and cured their diseases, Blessed people for children and also gave them peace of mind.

GUHA PEETA

Once King Krishnadevaraya knew from his astrologer that he was going to suffer from Kuha Peeta, which means he was going to die. By knowing this, his guru Vyasatheertha for one day, accepted his throne and became Vyasaraja. After accepting the throne, a great spark appeared which was the Guha Peeta, and immediately Vyasaraja threw one of his clothes on to that **GUHA PEETA SPARK** and immediately that cloth was burnt into ashes. Due to his clever task, king Krishnadevaraja escaped from Guha Peeta. And the next day, King Krishnadevaya was again accepted the throne from sage Vyasaraja.

IMPORTANCE

Vyasaraja has visited several temples during the time of his pilgrimage. Vyasatirtha was influenced by his predecessors such as Jayatirtha and Madhva. He has chosen his disciples in the Dvaita movement without seeing their caste or creed. This is the proof in his initiation of Kanaka Dasa , who was not a Brahmin and Purandara Dasa who was also a merchant. He maintained a cordial relationship with Smartha and the Sri Vaishnava brahmins in the court of Sri Krishnadeva raja and encouraged them for their divine works. He interacted with a variety of people including tribal leaders, foreign dignitaries and emissaries from North India.He has established several mathas and shrines across the subcontinent and patronized large scale irrigation projects at various locations.

CONCLUSION

Recently we heard about the sad news that the Nava Brindavan(Sri Vyasaraja Brindavana) which was situated at Anegundi near Hampi,Karnataka was vandalised by miscreants and it was later reconstructed. Due to the blessings of Hari,Vayu and Hanuman, the Brindavana was immediately reconstructed. Let us pray to god that such kind of activities will not happen again in future and chant the name of Vyasaraja:- OM SREE VYASARAJAVE NAMAHA.

*****

Ref: dvaitavedanta.com

Sri Vadhiraja visit to Dharmasthala

By venkatesh Rajendran, December 29, 2022

Gist by AI

Sri Vadiraja Tirtha was a significant saint in the Dvaita Vedanta tradition and a disciple of Sri Vyasaraja. His visit to Dharmasthala was pivotal, as he observed that the temple rituals were not conducted according to Vedic traditions. During his visit, he re-consecrated the Shiva linga, ensuring that the rites followed Vedic norms, and renamed the place Dharmasthala, which means "Place of Dharma."

Dharmasthala is a unique pilgrimage site where both Shiva and Dharma Daivas (local deities) are worshipped. It is also well-known for its practice of Anna Dana (free food distribution) and various educational and social welfare programs. The temple town is managed by the Heggade family, who have been the hereditary trustees for centuries.

Sri Vadiraja Tirtha's contributions to the place helped solidify its importance as a center for dharma (righteous living) and service to society. His reforms in temple practices continue to be respected and followed to this day.

***

About Dharmasthala:

Dharmasthala is Located 75 kms from Mangalore About 800 years ago, when Rudra deva and Parvathi devi were doing sanchara they found the place Kuduma with the beautiful river Nethravathi flowing nearby. They enjoyed the stay due to divine nature. As a mark of their visit they left Shiva linga, which was then noticed by Barmanna Heggadhe, followers of Jainism . He decided to install the same as he was happy seeing the Shiva linga.

When Sri Vaadhiraja along with bhootaraja were coming back from Kukke Subramanya, he was invited by Devaraja Heggade to have darshan of Dharmasthala. Devaraja Heggade was 8th from the great tradition Devaraja Heggade requested saint Vaadhiraja to conduct pooja to Rudra, which the saint immediately accepted. Saint noticed the temple was not installed as per vedic rites, and hence told Heggadhe that he could do pooja only if it is installed as per aagama sastra Heggadhe accepted and requested Swamiji to do so.

Vaadhiraja reinstalled Sri Rudra and also placed Hayagreeva saligrama on top of it. He also arranged mass feeding for the people who visit the place. The saint renamed Linga as Sri Manjunathaa and the place was renamed as Dharmasthala from kuduma. He also appointed a Vaishnava(Madhva brahmins) for performing pooja to Rudra, and it's been more than close to 500 years and the tradition is still being followed. The Heggadhe family has been managing the temple till now. They have been providing free education, feeding food to thousands of devotees on a daily basis. This information has been recorded in KARNATAKA STATE GAZETTE.

Watch this Video about Dharmasthala:

https://youtu.be/VZtuZDHNpHM

****

YouTube Videos

Bannur - Birthplace of Sri Vyasa Tirtha - Kannada - First Hanuman installed by Sri Vyasa

Tirtha(14 min): https://youtu.be/Z-aIG9LFHCQ?si=igxuLg-Mo_z02Quh

Madhvacharya's Dvaita - by Swami Tattvamayananda (1 hrs 17 min):

https://youtu.be/8LrOUon8FQ0?si=UykEYmvto4D4MTEv

Sri Vyasaraya Tirtha's Tirumala temple inscriptions (14 min):

https://youtu.be/lvXJd3mBSCU?si=9GpGIS7EO9n74EWG

Nava Brindavana of Madhva Saints, Anegundi (12 mjn):

https://youtu.be/IrEQeuaOsuU?si=rHuu9qyoZ-fo4Oue

Sri Vyasaraja - 16th century Vijayanagara Empire (1 min):

https://youtu.be/z-r9ITGumfQ?si=TUVMGtTjZpJTO2d9

Enu Savino ninna kolalu - by Sri Vidyabhushana (57 min):

https://youtu.be/Ur4VdTHqksY?si=AUoK9vsMAXs05Rzz

Sri Vyasaraja Parak (1 min):

https://youtu.be/vmsvD0fS8oY?si=lz_zCdUCPVS1hvV8

Krishna Nee Begane Baaro - by Vijaya Prakash (6 min):

https://youtu.be/v9zOSTzZrws?si=LBHnh_Oel6WaSNtC

About Sri Kanaka Dasa and Purandara Dasa - Movie by Films Division (47 min):

https://youtu.be/phdVVJ322KM?si=hEt1GZFS7xPnxzFg

Purandara Dasa Mantapa in Hampi - Travelogue (6 min):

https://youtu.be/0Ln3lrKAoxY?si=AlD5MdUINtDliSbK

Eathaneega Vasudeva Bhakta Kanaka # sung by PB Srinivas (3 min):

https://youtu.be/ok-j0IlWyFk?si=jP3ivxlf5jVbFJTU

Best Guru Raghavendra songs (23 min):

https://youtu.be/6OC7fdkQlGg?si=W-lwYZIB1pGr0wKa

What happened to Sri Vasatirtha's lost works? - shorts video:

https://youtube.com/shorts/W_dCCdCSAJg?si=d4f0vpzwM3m-GU-2

Video from Sosale Sri Vyasaraja Matha (3 min):

https://youtu.be/ONn5B0W64u4?si=TY-wH3jZOoQEiKIo

Vyasaraja Darbar (1 min): https://youtu.be/ca_-WhKIfEY?si=VyrGh9gawzIuOP-T

Link between Vyasaraja Matha and Tirumala temple - Kannada (8 min):

https://youtu.be/F4OK1rQGSh0?si=uEaO73AskkjWwRZB

Vyasaraja Hanuman Temples (4 min):

https://youtu.be/CrU6OJBmxkM?si=YRGNjc_DeYszMg96

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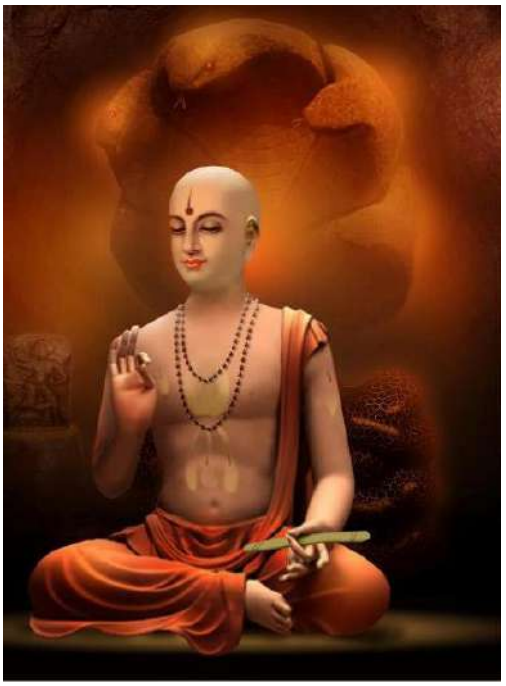
ॐ स॒ह ना॑ ववतु । स॒ह नौ॑ भुनक्तु । स॒ह वी॒र्यं॑ करवावहै । ते॒ज॒स्विना॒वधी॑तमस्तु मा विद्विषा॒वहै॑ ॥ **(3)**

ॐ शान्ति॒: शान्ति॒: शान्ति॑: ॥ **(3)**

Dr. M. Thirumaleshwar

Sri Jayatirtha - Famous Dvaita Saint, Philosopher, dialectician, polemicist



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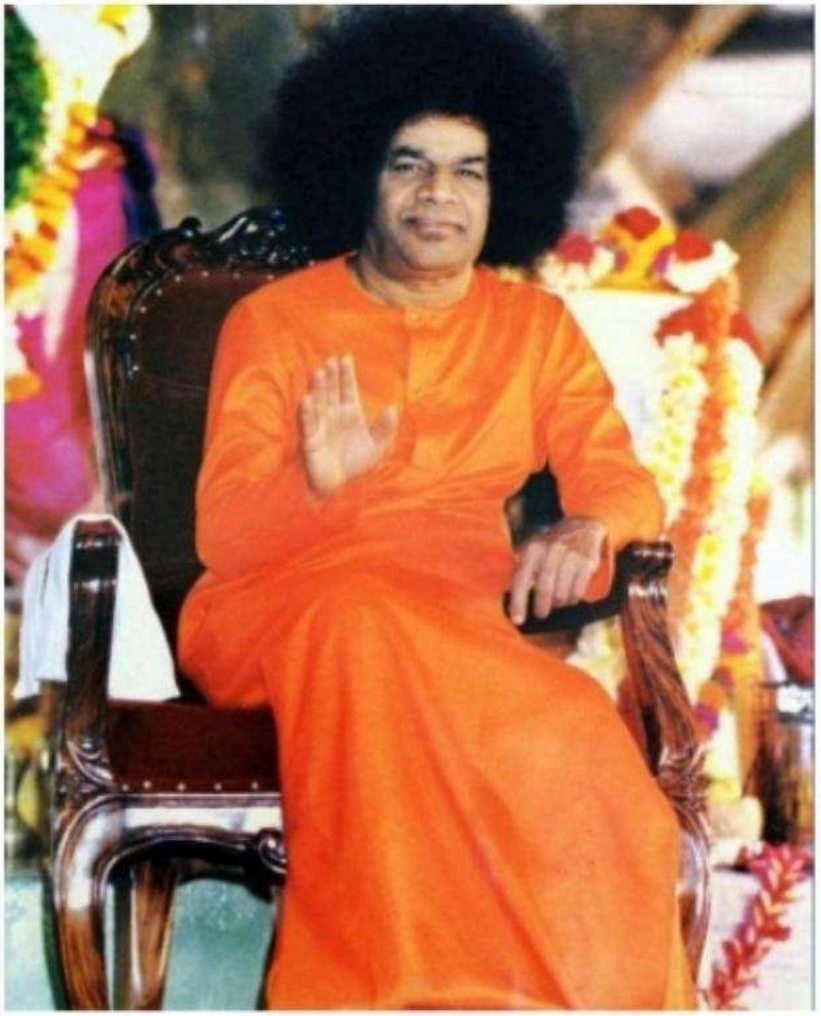
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

CONTENTS

Entries on this page are hyperlinks. So, one can quickly navigate to any desired place.

DEDICATION..... 2
CONTENTS..... 3
PREFACE..... 5
Ref: Wikipedia..... 6
Sri Jayatirhta..... 6
Gist by AI..... 6
Biography..... 7
Works..... 7
Legacy..... 8
Vrindavan..... 8
Ref: prabhupadarays.com..... 8
Jayatirtha..... 8
The former life of Jayatirtha:..... 8
Sri Jayatirtha's scholarly talent and writings:..... 9
Meeting with Gurudev and recollection of past birth:..... 9
The Bull's Relationship with Madhvacharya:..... 9
Introduction of Shripad Madhavacharya's beloved bull:..... 9
Jayatirtha's surrender to his Gurudev:..... 9
Renunciation and Asceticism:..... 10
Disappearance of Jayatirtha:..... 10
Ref: uttaradimath.org..... 10
Sri Jayateertha..... 10
How to visit Malkhed?..... 11
Ref: newworldencyclopedia.org..... 11
Jayatirtha..... 11
Legend..... 12
Life..... 12
Works and thoughts..... 13
Dvaita..... 13
Major Works..... 14
Ref: epoojastore.in..... 14
Sree Jaya Teertha..... 14
INTRODUCTION :-..... 14
Birth and Sanyasa..... 14
Miracles..... 15
Devotional Works..... 15
Importance..... 15
Brindavana..... 15
CONCLUSION..... 15

Ref: tatvavada.org **16**
Sri Jayatirtha 16
Introduction: 16
Antecedents: 16
ShrI AkshyObhya tIrtha: 17
Birth and childhood: 17
Entry into asceticism 18
Ascension as pIThAdhipati 18
Jayatirtha's Works 19
Ref: newindianexpress.com **20**
Madhyaradhane of Jayateertha swamiji celebrated at Malakheda **20**
Ref: Meta AI: 21
Summary of Nyaya Sudha of Dvaita Saint Jayatirtha 21
Summary of "nyaya sudha" in little more detail: 23
More details about Saint Jayatirtha's criticism of Advaita 24
Download "Philosophy of Sri Madhvacharya" from here: **24**
Download free Nyaya sudha .vol.2 - 1st Adhyaya English by BNK Sharma from here: **25**
Ref: Meta AI **25**
Book "Nyaya Sudha" of Madhva Saint Jayatirtha in Karnataka and its price 25
YouTube Videos **25**

PREFACE

This free ebook gives briefly the info about: "**Sri Jayatirtha - Famous Dvaita Saint, Philosopher, Philosopher, dialectician, polemicist"**

Sri Jayatirtha (c. 1345–1388) was a **Hindu philosopher and saint who was a major figure in the Dvaita school of thought**. He was the sixth pontiff of the Madhvacharya Peetha.

Born as Dhondo Narasimha Pantha to a noble couple in a village near Pandharpur, Maharashtra, he became an ascetic at age 20, became a disciple of Sri Akshobhya Tirtha, a direct disciple of Sri Madhvacharya, ruled the Vedanta Peetha from 1365–1388, traveled throughout India spreading Madhva philosophy, Died in Brindavan at Malkhed, the historic capital of Rastrakutas of Karnataka.

Details of Swamiji's birth and early life, chance encounter with his Guru Akshobhya Tirtha, initiation and monastic life, ascension as Peetadhipathi, his Works and Teachings, Philosophical writings supporting Dvaita Philosophy and infallible arguments in support of Dvaita and pointing out the deficiencies of other doctrines including Adwaita, his miracles, finally entering vrindavana (samadhi)….etc.

Links to YouTube videos give videos of Sri Jayatirtha's amazing life and his works, Dvaita vedanta, Jayatirtha Life in Kannada..etc..

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.
My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn from many references, and YouTube as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
January 23, 2025
Email: tmuliya@rediffmail.com

Ref: Wikipedia

Sri Jayatirhta

Gist by AI

Sri Jayatirtha (c. 1345–1388) was a **Hindu philosopher and saint who was a major figure in the Dvaita school of thought**. He was the sixth pontiff of the Madhvacharya Peetha. [1]

Life:

Born Dhondo Narasimha Pantha to a noble couple in a village near Pandharapur, Maharashtra

- Became an ascetic at age 20
- Became a disciple of Sri Akshobhya Tirtha, a direct disciple of Sri Madhvacharya
- Ruled the Vedanta Peetha from 1365–1388
- Traveled throughout India spreading Madhva philosophy
- Died in Brindavan at Malkhed, the historic capital of Rastrakutas of Karnataka

Works:

Wrote commentaries on the works of Sri Madhvacharya, including SriManNyaAya SudHa, a commentary on Anu-Vyakhyana]

- Wrote commentaries on Ramanujacharya's works to reveal the folly of the Mayavadis
- Wrote about twenty books to refute the notion of “Brahma Satya Jagat Mithya” of the Mayavadis

Significance:

Considered one of the three great spiritual sages of Dvaita, along with Madhva and Vyasatirtha

- Structured the philosophical aspects of Dvaita
- Elevated Dvaita to an equal footing with other contemporary schools of thought

****

Jayatirtha (*Jaya-tīrtha*), *also known as* **Teekacharya** (*Ṭīkācārya*) (c.1345 – c.1388[5][6][7]), was a Hindu philosopher, dialectician, polemicist and the sixth pontiff of Madhvacharya Peetha from (1365 – 1388). He is considered to be one of the important seers in the history of Dvaita school of thought on account of his sound elucidations of the works of Madhvacharya. He structured the philosophical aspects of Dvaita and through his polemical works, elevating it to an equal footing with the contemporary schools of thought.[8] Along with Madhva and Vyasatirtha, he is venerated as one of the three great spiritual sages, or

munitraya of Dvaita. Jayatirtha is considered an incarnation of Indra (lord of gods) with avesha of Adi Sesha in the Madhva *Parampara*.[9][10]

Born into an aristocratic Deshastha Brahmin family,[11] he later adopted the cause of Dvaita after an encounter with the Madhva saint, Akshobhya Tirtha (d. 1365 [12]). He composed 22 works, consisting of commentaries on the works of Madhva and several independent treatises criticizing the tenets of contemporary schools, especially Advaita, while simultaneously elaborating upon the Dvaita thought. His dialectical skill and logical acumen earned him the title of *Ṭīkacārya* or *commentator par excellence.*

Biography

Historical sources on Jayatirtha's life are scant.[1] Most of the information about his life is derived from two hagiographies: *Aṇu Jayatīrtha Vijaya* and *Bṛhad Jayatīrtha Vijaya* from his disciple, Vyāsatirtha (not to be confused with Vyasatirtha) and a compilation by Chalāri Saṁkarṣaṇacārya (c. 1700).[14] According to legendary accounts and the hagiographies, Jayatirtha is an incarnation of Indra, the lord of gods with avesha of Adi Sesha and have been miraculously favoured by the Goddess Durga (Mahalakshmi). In the previous birth, Indra incarnated as Arjuna. In his next life, he incarnated as a Bull. He carried the load of the library of Madhvacharya throughout the Madhva's wanderings between Udupi and Badrinath.[9][10][15]

Jayatirtha was born Dhondopant (or Dhondorao) Raghunath into a Deshpande family of nobles belonging to Deshastha Brahmin community of Vishvamitra Gotra in Mangalwedha near Pandarpur present-day in Solapur district, Maharashtra.[16][14] His father's name is Raghunath Pant Deshpande and his mother's name is Sakubai. His father was a nobleman of military rank. Dhoṇḍo Pant grew up in affluence, with preference towards sports, particularly horse riding.[11]At the age of twenty, after a chance encounter with the ascetic Akshobhya Tīrtha on the bank of river Bhima, he underwent a transformation which led him to renounce his former life, but not without resistance from his family. After much deliberation, his family relented and he was subsequently initiated into the Dvaita fold by Akshobhya Tirtha, who named him *Jayatīrtha*.[17] Jayatirtha succeeded Akshobhya as the pontiff in 1365. He composed several commentaries and treatises in the brief span of 23 years between his initiation and death in 1388.

Works

There have been 21 works accredited to Jayatirtha, 18 of which are commentaries on the works of Madhvacharya.[18] *Nyaya Sudha*, which is a commentary on Madhva's *Anu Vyakhyana*, is considered to be his magnum opus. Running up to 24,000 verses, it discusses and critiques a variety of philosophers and their philosophies, ranging from the orthodox schools of Hinduism like Mimamsa and Nyaya to heterodox schools like Buddhism and Jainism, arguing in favour of Dvaita. [19] Apart from commentaries, he has authored 4 original treatises of which *Pramana Paddhati* and *Vadavali* stand apart. *Pramana Paddhati* is a short monograph on the epistemology of Dvaita dealing with the pramanas in question, the theory of truth and error and validity of knowledge while *Vadavali* deals with the nature of reality and illusion.

Legacy

Jayatirtha occupies a special place in the history of Dvaita Literature. The lucidity and measured style of his writing coupled with his keen dialectical ability has allowed his works to percolate through time, reinforced by the commentaries of later philosophers like Vyasatirtha, Vijayindra Tirtha, Raghuttama Tirtha, Raghavendra Tirtha, and Vadiraja Tirtha.[21] His masterpiece, *Nyaya Sudha* or *Nectar of Logic*, deals with refuting an encyclopaedic range of philosophies that were in vogue at the time. Pereira notes "His monumental *Nectar of Logic* is one of the pinnacles of Indic theological achievement".[22] Dasgupta remarks "Jayatirtha and Vyasatirtha present the highest dialectical skill in Indian thought".[8]

Vrindavan

Shri Jayatirtha entered Vrindavana alive in the 14th Century on the bank of the holy river Kagini in Malakhed .[23][24] Shri Jayatirtha's Vrindavana (tomb) lies between the vrindavanas of Akshobhya Tirtha, and Raghunatha Tirtha. Every year thousands of people attend the Aradhana festival from different states of India.

*****

Ref: prabhupadarays.com

Jayatirtha

Pranam Mantra of Jayatirtha:

Yasya vak kamadhenurnah kamitarthan prayacchati
Sevetam Jayayogindram Kambanachidam Sada.

The former life of Jayatirtha:

Jayatirtha appeared in this world around 1346 AD. His former name was Dhondo Patreya Raghunatha. His father’s name is Dhonduraya Raghunatha. He belonged to the Brahmin class of Bharadwaja caste. He was the son of a high-ranking soldier. He had two wives. Jayatirtha was often seen mounted on a big war-horse and wearing armor and helmet like a local prince. He was a skilled horseman.

Sri Jayatirtha's scholarly talent and writings:

At that time, no one was equal to Jayatirtha in philosophical conclusions. He was a genius and adept at scriptures. To reveal the folly of the Mayavadis, he wrote a commentary on Ramanujacharya's works. He composed about twenty books to refute the notion: "Brahma Satya Jagat Mithya" of the Mayavadis. In this way, he expanded the glory of his own Sampradaya. He was very humble despite being the author of these priceless books. He considered himself to be a worthless servant of his predecessors and attributed all of his achievements to Madhavacharya and his Guru Akshovya Tirtha.

Meeting with Gurudev and recollection of past birth:

One summer afternoon he came to a river to drink water. His drinking scene was not common. He used to drink water directly from the water while riding his horse. Suddenly, from the other side of the river, Akshovya Tirtha was witnessing the wonderful sight of his drink. Akshovya Tirtha called him and said—

"O Equestrian, you drink water just like a bull." This little word plunged the rider into deep thought and reminded him of his previous birth.

He remembered the time spent with Madhavacharya. But now 'he is the son of a nobleman'. He could clearly remember how he carried Madhavacharya's books everywhere in the form of a bull. Madhvacharya used to instruct the scriptural conclusions in a sweet voice. This was the best memory for him.

The Bull's Relationship with Madhvacharya:

Madhvacharya would often praise his bull by saying "Indeed this bull had the best listener and could assimilate different conclusions faster than his other disciples". Wherever Madhvacharya preached, the bull would listen very attentively with its erected ears. His faithfulness and loyalty were immense. Madhvacharya was often heard saying that this bull would improve considerably just by listening attentively. With the blessings of Madhvacharya, the bull once survived a snakebite.

Introduction of Shripad Madhavacharya's beloved bull:

Indeed, it was not an ordinary bull. The bull was an incarnation of Indra and Lord Ananta Shesa. Similarly, it was not an ordinary incident to be born in a pious Kshatriya family like Jayatirtha and to be educated in Vedic literature under the guidance of Madhvacharya.

Jayatirtha's surrender to his Gurudev:

Sri Jayatirtha recognized his Gurudev and said, "Your Grace, who are you?" Where are you from and how do you know me? My entire life has changed just by your single word. You are my Gurudev. You have opened my eyes. You have cut through the veil of ignorance from my original form. Please save me from the cycle of birth and death by instructing me my true duty". Saying this, he immediately prayed for formal discipleship to Akshovya Tirtha there. But Akshovya Tirtha returned him that day. But his heart was fixed on the feet of his Guru.

Renunciation and Asceticism:

When he returned back to his wives that night, a strange incident happened. His young wife entered his room and saw a large python coiled up. The snake was in deep meditation. The wife got scared, screamed out of the house, and fell unconscious. After this incident, his father became very alarmed and he reluctantly allowed his son to go to Akshovya Tirtha. He was given the formal initiation first. Later, he took sannyasa in 1376 AD at the age of twenty. His ascetic name was Jayatirtha. Tikacharya Shripad Jayatirtha travelled all over India. He was never defeated. He came to be known as a pure Vaishnava Acharya.

Disappearance of Jayatirtha:

Jayatirtha spent his last days at Manyakshetra, once the capital of the Rashtrakuta kings of Karnataka in Mysore province. Here, at the age of forty, he performed his passing away Lila on the fifth day of Ashadha month.

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Ref: uttaradimath.org

Sri Jayateertha

यस्य वाक्कामधेनुर्नः कामितार्थान् प्रयच्छति ।

सेवे तं जययोगीन्द्रं कामबाणच्छिदं सदा ॥

yasya vAkkAmadhenurnaH kAmitArthAn prayacChati l

seve taM jayayogIndraM kAmabANacChidaM sadA ll

Shri Jayateertha is believed to be the incarnation of Indra with Aavesha of Shesha and blessed by goddess Durga (Shri Mahalaxmi) with a writing instrument and a piece of areca nut; the former to write with the commentaries on Madhva original works on palm leaves and the latter to smear the writing to make it permanent.

Shri Vidyaranya, an unrivalled scholar was awe-struck with the extent and depth of the philosophical works of Shri Jaya Teertha, the stately grandeur of style, majestic diction, rapier-thrust like logic, keen and penetrating perception of all meanings and interpretations hidden in the innermost recess of the heart of Madhva, his invincible clinches, his dignified controversial level and his profound acquaintance with the entire mass of literature of other schools. In token of his admiration of this saintly scholar and genius, Shri Vidyaranya seated Shri JayaTeertha, the pontiff of Shri Uttaradi Matha, with all his memorable works on a decorated elephant and paraded in a grand procession. If this is not an impartial and unprejudiced appreciation of scholarship and divine greatness of both these great saints, what else is?

JayaTeertha, a name to conjure with, renounced the world at a very young age and devoted himself to the service of all round spread of madhva's philosophy and within a short time he was "a prodigy of learning, a living encyclopedia, a lynx eyed logician, an infallible penman, a supreme stylist, a dispassionate debater, a redoubtable dialectician, an unrivalled orator, a balanced critic, an un-excelled poet, a monarch of philosophers, a saint of the first order, a Karma-yogi par-excellence, the embodiment of purest devotion, renunciation incarnate, highly matured mystic, last but not least , superman of the saint world - these along with even several other high-flown phrases bring out the unfathomable greatness of Shri JayaTeertha, popularly known as "Teekacharya" or "Teekakritpaada".

His Holiness Shri JayaTeertha was the pontiff of Shri Uttaradi Matha for 22 years and 7 months. His Brindavana is situated at Malkhed, near that of his guru Shri Akshobhya Teertha on the banks of the river Kagina. He handed over the reins of Shri Uttaradi Matha to his disciple Shri Vidyadhiraja Teertha before he passed away.

How to visit Malkhed?

Malkhed comes under Gulbarga District.It is 40 kms away from Gulbarga. There is sufficient bus facility to Malkhed from Gulbarga. It is situated between Gulbarga and Sedam, 12 kms away from Sedam.

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Ref: newworldencyclopedia.org

Jayatirtha

Jayatirtha, or Seer Jayateertharu (c. 1365 – c. 1388[1]) was the sixth pontiff of Sri Madhvacharya Peetha. Born as the son of a Brahmin king, Jayatirtha was blessed with grace, wealth, affection, and physical vigor. According to legend, one day Sri Akshobhya Teertha asked him a question which triggered his desire to renounce material life and devote his life to the services of his master, Sri Anand Teertha (Madhvacharya). Against the wishes of his parents, who had great hopes for him as heir to the throne, he adopted the monastic life.

After Madhva himself, Jayatirtha is the most important theologian in the Dvaita tradition. He wrote 22 works, including many commentaries on Madhva. His depth of scholarship can be credited with raising the fledgling Dvaita School to a position of scholastic equality with

advaita and visistadvaita.[2] Jayatirtha’s lucid style and precise expositions Ananda Tîrtha's masterpieces established him as one of the greatest of the Sanskrit philosophical writers, and helped to spread the Madhva philosophy.

Legend

According to legend, in a previous birth, Sri Jayatîrtha was a bull that served as a pack-animal, and traveled with Srimad Ananda Tîrtha (Madhva) and his devotees, carrying his library of teachings. When Srimad Ananda Tîrtha gave a lecture, the bull would stand at a distance and listen silently. Once some disciples approached Sri Ananda Teertha to seek the privilege of writing commentaries on his works, and he told them it would not be any of them, but the bull, that would be is commentator. At this, some jealous disciples laid a curse on the bull, so that it would be bitten to death by a snake. When Sri Anand Teertha heard of this, he changed the wording of the curse slightly, so that the snake bit the bull and itself died immediately, leaving its victim unharmed.

Life

Sri Jayatîrtha's biographies include Anu-Jayatîrtha-Vijaya and Brhad-Jayatîrtha-Vijaya. Jayatirtha was born as Dhondupant (Dhondurao) to Raghunath, a Brahmin king, and Sakubai Deshpande. His birthplace was Mangalavedhe, which lies near Pandharapur, about 12 miles south-east of Pandharpur in today’s Maharashtra. Because he was heir to the throne, he had wealth, power, and the affection of his parents and the people. He was very handsome, healthy, intelligent, endowed with physical vigor, and given to outdoor activity such as horseback riding.

Once, when the young Dhond Pant Raghunath (his name during *pûrva-âshrama*) was horse-riding, he bent down and quenched his thirst from a river without dismounting or even stopping his horse. Sri Akshobhya Teertha, a direct disciple of Sri Anand Teertha happened to witness this and asked him in Sanskrit “kim pashuH pûrva-dehe?” (“Did you have an animal’s body previously?”). This question triggered the memory of his previous birth within young Dhondupant, and reminded him of his duties to Sri Anand Teertha. He was overcome by a desire to renounce material life and devote his life to the services of his master. Sri Akshobhya Teertha then initiated him in to Sanyasa (monastic vows). When Raghunath Deshpande, Dhondupant’s father came to know about this, he was very angry with Sri Akshobhya Teertha and forcibly took the boy back home, in order to get him married. Forced into marriage against his wishes, Dhondupant took the form of a snake, which made his father realize that his son was no ordinary being but was born to great deeds. He acquiesced to Dhondupant’s wishes, and Dhondupant, after blessing his father to have another son who would take care of the family, attained sainthood and became Sri Jayateertharu.

Sri Jayatîrtha's Brndâvana (sacred tomb) is at Malkheda, in the north of modern Karnataka state, from where he continues to bless devotees who, in spite of their own lack of any significant ability, seek to understand Srimad Ananda Tîrtha's writings correctly.

Works and thoughts

After Madhva himself, Jayatirtha is the most important theologian in the Dvaita tradition. He wrote 22 works, including many commentaries on Madhva. His depth of scholarship can be credited with raising the fledgling Dvaita School to a position of scholastic equality with Advaita and Visistadvaita.[4] Jayatirtha's lucid style and precise expositions Ananda Tîrtha's masterpieces established him as one of the greatest of the Sanskrit philosophical writers.

Nyayasudha is known as Sri Jayateertha's magnum opus and is the exhaustive and detailed commentary (Teeka is Sanskrit for commentary, hence he is also known as *Teekacharya*) on Sri Madhvacharya's *Anuvyakhyana* which in turn itself is a commentary on Brahma Sutras by Veda Vyasa. Sri Jayateertha has brilliantly and more importantly, sincerely, captured the pithy statements of his master in simple language. It is universally admitted in the Dvaita tradition that the philosophical depth and breadth of *Tatvavada* can only be appreciated with the help of the *Nyaya Sudha*. In a very attractive and lucid style, Sri Jayatirtha not only presents and strongly defends almost all the important philosophical and epistemological issues from the Dvaita point of view, but also severely criticizes other major philosophical systems of India such as the Bauddha, Jaina, Nyaya-Vaisesika, Bhatta-Prabhakara Mimamsa, Advaita and Visishtadvaita. Thus, in the Dvaita tradition, the work is held in very high esteem and it is believed that scholarship in Dvaita Vedanta is incomplete without a thorough study of this monumental work. A popular saying, "sudhâ vâ paThanîyâ, vasudhâ vâ pâlanîyâ," conveys the meaning that the joy of studying the Nyâya-Sudhâ can only be compared to the joy of ruling a kingdom.

Sri Jayatîrtha's *VâdâvaLî*, which is an original work, refutes the theory of illusion, and is considered to be the earliest major Mâdhva polemical text after those authored by Srimad Ananda Tîrtha himself; it also is a precursor to the *Nyâyamrta* and *Tarka-tânDava* of Sri Vyâsa Tîrtha, and other later works.

Dvaita

In contrast with the advaita (non-dualist) philosophy expounded by Shankara, Dvaita maintains that there is an eternal distinction between the individual self and the absolute, and that the universe is not fundamentally illusory, but is instead a real creation of Brahman. Dvaita posited an anthropomorphic personal and independent God, Vishnu, who rules over the separate and dependent entities of soul and matter Prakriti. Souls are in bondage to the earthly cycle of life and death because they are ignorant of the true nature of God. Liberation cannot be achieved through knowledge and performance of ritual duties alone, but requires the grace of God, which can only be acquired through bhakti (devotion). The liberated soul does not become one with God but exists separately in bliss. Because God and the soul are essentially different, it is impossible for the soul to fully comprehend God.

Dvaita does not regard difference is not regarded as an attribute, but as the very nature of an existence which makes it unique, and notes five categories of eternal difference: between the Lord (*Īśvara*) and the self (*jivātman*); between innumerable selves; between the Lord and matter (prakriti); between the self and matte; and between phenomena within matter.

Major Works

- *Nyaya sudha* (Nectar of logic)
- *Tattva prakashika* (The light of truth)
- *Prameya deepika* (The light of object of knowledge)
- *Nyaya deepika* (The light of logic)

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Ref: epoojastore.in

Sree Jaya Teertha

Posted on 1 - 8- 2019

INTRODUCTION :-

Sri Jayateertha or Jayateertharu, also known as Teekacharya (1365-1388) was a holy Hindu madhwa saint and the sixth pontiff of Madhvacharya Peetha. He is considered to be one of the most important saints in the Madhwa tradition. He is given credit for his works on the philosophical aspects of Dvaita. Along with Madhva and Vyasatirtha, he is regarded as one of the three great spiritual sages.

Birth and Sanyasa

Dhondupant was his original name before attaining sanyasa. He was born into an orthodox Brahmin family, and he later adopted Dvaita after an encounter with the Madhva saint, Akshobhya Tirtha . He has made 22 works, related to the works of Madhva and also made several independent works criticizing the Advaita philosophy.

His grand skill and wisdom has earned him the name '**TEEKACHARYA**'.

The place of his birth is assigned to either Mangalwedha or Manyakheta. According to history, his father was a nobleman of military rank and importance. At the age of twenty, after having a discussion with Sree Akshobhya Tirtha on the banks of river Kagini, he underwent a transformation. Sri Akshobhya Teertha then initiated him into Sanyasa. When Dhondupant's father came to know about this, he was very angry with Sri Akshobhya Teertha, and arranged for a marriage to his son to a beautiful and good natured girl. Dhondupant who was against the marriage, took the form of a snake, and his father and his wife realised that he was not an ordinary human being, but a divine human who was born to achieve great deeds. Both of them accepted Dhondupant's wishes, and Dhondupant attained sainthood and became Sri Jayateertharu. And by his grace, his parents had another son. Jayatirtha succeeded Akshobhya as the pontiff in 1365. He composed several commentaries and treatises in the brief span of 23 years between his initiation and his death in 1388.

Miracles

During the time of his sainthood, he has done many miracles and showered his grace on the life of his devotees. He has washed out the sins of his devotees, cured various diseases and spread the holy name of **HARI** among the people. He took adequate care and attention to the life of his devotees.

Devotional Works

There have been 22 works accredited to Jayatirtha, 18 of which are commentaries on the works of Madhvacharya. Apart from commentaries, he has authored 4 original treatises of which are Pramana Paddhati and Vadavali.

Importance

Jayatirtha occupies a special place in the history of Dvaita Literature. The style of his writing has made his works to remain forever. **His masterpiece, Nyaya Sudha or Nectar of Logic**, deals with a range of madhwa philosophies that were very popular during the time of his period.

Brindavana

Various opinions are divided on the location of Sree Jayatirtha's tomb. Some consider Malkhed as the legitimate location of Jayatirtha's mortal remains, while some other claim that historical evidence was found at the Nava Brindavana, Karnataka and they consider it to be the actual location.

CONCLUSION

Sri Jaya Teertha is a great madhwa saint who has possessed various spiritual powers and he still heals his devotees. He is the one who provides us the true knowledge in **HARI BHAKTI** and spreading the awareness of Hindu Religion. Still he is doing a lot of miracles in the life of his devotees from his brindavan. Let us praise Guru Sree Jaya Teertha and chant his holy nama '**OM SREE JAYATHEERTHARUVE NAMAHA**'.

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Ref: tatvavada.org

Sri Jayatirtha

Introduction:

Adherents of tattvavAda or dvaita owe a lot to shrI jaya tIrtha, also known as TIkAkRutpAdaru or TikArAyaru. Like Hanumanta communicating the thoughts of Lord Rama to sIta Devi, jayatIrtharu is the messenger who brings us the message of shrI AchArya Madhva. He has delved deep into AchArya Madhva's works and brought us innumerable pearls of wisdom and insight. So much so that it is impossible to study madhvA shAstra without his help.

All the luminaries who have graced dvaita – shrIpadarAja, vyAsarAya, vAdirAja, vijayIndra, raghUttama, raghavEndra tIrtha, to name a few – have acknowledged his immense contribution to dvaita and built on the foundation laid by him.

To put it symbolically, one may consider the sarvamUla granthas (AchArya Madhva's works) as the temple that AchArya Madhva built for his favorite deity, nArAyaNa or Vishnu. Like jaya guarding the portals of vAikunTha, jayatIrtha regulates entrance to this shrine. One has to obtain his blessings in order to enter this temple and obtain the grace of the enshrined deity.

It is only appropriate that we take a deeper look into the life and works of this great scholar-saint.

Antecedents:

From the mahAbhArata it is known that arjuna was an amsha of indra. Lord Krishna preached the holy bhagavad gIta using arjuna as the representative of all humanity. It is believed that the same indra incarnated as an ox in order to serve AchArya Madhva. The ox carried all the manuscripts and works of AchArya Madhva; it also stayed near him when he taught his disciples and listened to his teaching with single-minded devotion. It is possible that Indra chose this form because of this very reason; all other forms would have entailed other activities and distractions, detracting from the time available to listen to the AchArya. This fact did not escape AchArya's attention. When his disciples wanted to know who would annotate his works, he pointed to the ox and said, "This ox will do that". Some misguided people could not tolerate the thought of a dumb ox indulging in such scholarly activities. They cursed the ox to die by snakebite. When this happened, shrImadAchArya took pity on the ox and saved its life by chanting the dvAdasha stOtra. He then asked his disciples to listen closely to the sounds made by the ox. When they did so, they were astounded to hear the ox also reciting dvAdasha stOtra. This incident started the tradition of chanting this stOtra during naivEdya.

It is popular belief that shrI jayatIrtha is an amsh Avatara (incarnation) of the same ox / indra, with an avEsha of sEsha. This belief is based on the testimonial of aparOxa gyAnis and has never been questioned.

Shrl AkshyObhya tIrtha:

One of the major advaita scholars that shrImadAchArya debated and defeated was shrI gOvinda shAstri. He surrendered at shrImadAchArya's feet and requested him to accept him as a disciple and initiate him into sanyAsAshrama (asceticism). He was initiated into saintly order with the AshramanAma of akshobhya tIrtha and became one of the close disciples of shrImadAchArya.

After shrImadAchArya's departure from Udupi, shrI padmanAbha tIrtha became the head of the order. He was succeeded in turn by narahari tIrtha, mAdhava tIrtha and later by Akshobhya tIrtha.

ShrI Akshobhya tIrtha brought universal fame to tattvavAda. He traveled the length and breadth of the country propagating tattvavAda. He defeated many opponents in debate, the most famous among them being shrI vidyAraNya, the great exponent of advaita and the founder of the vijayanagar empire. ShrI Akshobhya tIrtha's victory in this debate, overseen by a famous vishishTAdvaita scholar, has been recorded in a pillar near muLabAgilu in karnATaka.

ShrI Akshobhya tIrtha was on the lookout for a suitable heir to carry on the glorious tradition of tattvavAda. He was constantly praying to the Lord and shrImadAchArya for guidance, and had received favorable signs in a dream. He was anxiously waiting for the appearance of this promised disciple.

Birth and childhood:

One of the chieftains of the peshwas of mahArAshtra was raghunAtha rao dEshpande. He remained childless for a long time. Finally, after propitiating Lord hari for a long time, he was blessed with a son in 1340. The child was named dhOnDUrao and brought up in a manner befitting a chieftain's son. He soon became skilled in swordplay, archery, wrestling and other martial arts. At a very young age he started assisting his father in political and administrative matters. Seeing his all-round progress and brilliance, his father's joy knew no bounds. At a suitable age, his marriage was performed but the nuptials had not yet been fixed. This was when the Lord decided to intervene and save His dear devotee from the bonds of sansAra.

One day, when dhOnDUrao was returning from a hunt, he felt very tired and thirsty. He saw a river and wanted to quench his thirst. However, he was too tired to get down and drink the water like normal humans. He leaned from the horse's back and drank directly from the river, like an animal. Suddenly, a voice rang out "kim pashuh pUrva dehe?" ("Were you an animal in your previous birth?"). The startled dhOnDUrao looked around and saw an ascetic sitting on the riverbanks. At that instant, a supernatural thrill passed through his entire body and in a flash his entire past flashed before him. He realized who he was and remembered his births as arjuna and as the ox. He also immediately understood the divine purpose behind his birth and what he needed to do to discharge his sacred responsibility.

Entry into asceticism

At that time of this incident, shrI dhOnDUrao was leading a very privileged life. He was at the pinnacle of the material world and had everything that people crave for - wealth, health, beauty, powerful parents, young and beautiful wives, and political power. Yet, at that very instant, all these things lost their attraction to him and fell by the wayside. He felt totally detached from the world and mentally renounced his privileged position. He ran to the ascetic, shrI akshObhya tIrtha, and fell at his feet. He introduced himself and begged shrI akshObhya tIrtha to make him his disciple and initiate him into sanyAsAshrama (asceticism). Since this was what shrI akshObhya tIrtha himself wanted, he readily agreed to do the needful.

When the father of dhOnDUrao heard this, he immediately rushed to the spot and began accusing shrI akshObhya tIrtha of misleading his innocent son. shrI akshObhya tIrtha heard him patiently and calmly and replied back," There is no question of granting sanyAsa by deceit or force. Whatever has happened is due to divine will, nobody can thwart it or delay it. Still, if you don't believe this, then you are free to take him back with you and learn this truth the hard way".

raghunAtha rao took his son back home and decided that it was time to act fast. He arranged for his son's delayed nuptials that very night, hoping that a taste of domestic bliss would change his son's plans . That night, when one of the brides of dhOnDU rao entered the beautifully decked bridal chamber, she saw a huge cobra on the bed with a raised hood. She shrieked in fright and ran to her in-laws. When raghunAtha rao heard this, he recalled shrI akshObhya tIrtha's sober words. He realized that his son was destined for a saintly life and understood the futility of attempting to thwart the Almighty. He took dhOnDU rao back to shrI akshObhya tIrtha and profusely apologized for making unwarranted remarks on such a noble person. shrI akshObhya tIrtha gladly forgave his mistake and accepted dhOnDU rao as his disciple. He initiated him into asceticism and named himJayatIrtha.

Ascension as plThAdhipati

shrI AkshObhya tIrtha was delighted to observe the keen intellect of his disciple and lavished a lot of time and attention on his education. Since jayatIrtha was an amsha of Indra and had already received training from shrImadAchArya in his previous birth, his "education" was only a pretense. He took very little time to master all the shAstras and become an expert.

Soon after, shrI akshObhya tIrtha handed over the reins of the maTha to shrI jayatIrtha, fully assured that the future of this great institution was in safe hands. In 1363, shrI akshObhya tIrtha shed his mortal coils. shrI jayatIrtha established his guru's brindavana in malakhEDa, on the banks of the kAgini river in Karnataka.

ShrI JayatIrtha's literary works

DurgA blesses JayatIrtha

ShrI jayatIrtha was very keen on producing commentaries on shrImadAchArya's works. However he did not want to embark on this venture without divine blessing. To this end, he performed severe penance in the durgA temple near sandhyAvaLi in maharAshTra.

There are 2 divine entities with the name 'durga' – one is a form of pArvati, and another is a form of lakshmi. PArvAti is the presiding deity for speech and intellect. Obviously her grace is needed for any scholarly work. However, lakshmI is the divine mother and is also the presiding deity for mUla prakriti and the vEdas. Also, She is the highest in hierarchy after nArAyaNa (higher than even brahma and vAyu). Thus, it may be safely said that this was the form that shrI jayatIrtha prayed to.

Pleased by his penance, durgAdEvi appeared in his dream and blessed his noble venture. As a token of Her approval, She gave him some writing tools.

ShrI JayatIrtha's literary works

After obtaining divine backing, shrI jayatIrtha entered a cave near yargOLa in Karnataka and started his divine mission. It is believed that he wrote 21 works in all – 18 commentaries on works by shrImadAchArya and 3 independent works. These are as follows:

1. Commentary on gItA bhAshya – called pramEya dIpika
2. Commentary on gItA tAtparya – called nyAya dIpika
3. Commentary on brahmasUtra bhAshya – called tattva prAkAshika
4. Commentary on anuvyAkhyAna – called shrIman nyAya sudha
5. Commentary on nyAya vivarNa (only 2 adhyAyAs)
6. Commentary on ishAvAsyOpanishad bhAshya
7. Commentary on shatprashNOpanishad bhAshya
8. Commentary on pramANa lakshaNa
9. Commentary on kathA lakshaNa
10. Commentary on tattva sankhyAna
11. Commentary on tattva vivEka
12. Commentary on tattvOdyOta
13. Commentary on mAyAvAda khanDhana
14. Commentary on upAdhi khanDhana
15. Commentary on prapancha mithyAtvAnumAna khanDhana
16. Commentary on karma nirNaya
17. Commentary on viShNutattva vinirNaya
18. Commentary on RugbhAshya

ShrI JayatIrtha's independent literary works

19. PadyamAla
20. PramANa padhdhati
21. VadAvali

Attributes of a good commentary

ShrI jayatIrtha himself has defined what a commentary should do and that should serve as a good guide to understand the nature of his works. A commentary should very clearly bring out the thoughts and intentions of the original writer and present them to the reader. This is done through a combination of several techniques:

Amplification: Taking something that has been tersely stated in the original and expanding on it to ensure that the point goes home.

Summarization: Taking something that has been explained in great depth in the original and summarizing it a few simple sentences, so that the matter may be easily understood and remembered.

Integration: Collecting related ideas and concepts, which are stated in different places in the original, under one integrated umbrella. This not only enhances the impact of the idea but also enables the reader to easily grasp latent, underlying themes in the original.

Cross-tabulation: Linking ideas stated by the author in other contexts or works to supplement or complement ideas stated in the original.

Clarification: Answering criticisms leveled by critics against the original. Sometimes, this can be done in a proactive manner, by anticipating possible doubts or criticisms that can be raised and answering those, thus establishing the solidity and veracity of the original.

Augmentation: Quoting valid references or authorities that support ideas stated in the original. Sometimes this also includes a detailed explanation of the background circumstances and incidents behind the original work.

Reaction to the commentaries

As stated earlier, almost all the savants of dvaita have indulged in fulsome praise of the superlative commentaries written by shrI jayatIrtha. The beautiful analogy used by shrI vAdirAja is very striking and worth mentioning here. He compares jayatIrtha's commentaries to an only daughter and shrImadAchArya's works to the groom; just as a father examines a prospective groom totally and thoroughly before handing over his daughter, jayatIrtha too has examined this 'groom' thoroughly. Just as parents lovingly labor to adorn their daughter with gold and jewels, jayatIrtha too has labored to decorate this 'daughter' with precious gems!

It is a measure of the greatness of jayatIrtha that even opponents gladly acknowledged his superior intellect, debating skills and knowledge of their doctrines. One incident illustrates this point. When **shrI vidyAraNya** met shrI jayatIrtha and heard that he was writing commentaries on the works of shrImadAchArya he wanted to know more. jayatIrtha first showed him the original by shrImadAchArya (pramANa lakshaNa) VidyAraNya read it and stated with scorn that it was like a child's utterances. However, when he saw jayatIrtha's commentary, the reaction was totally opposite. He was astounded to see the depth of meaning hidden in those apparently simple words. Being no mean scholar himself, VidyAraNya immediately recognized the genius behind the work and arranged for jayatIrtha to be paraded on an elephant – one of the highest honors in the land.

shrIman nyAyasudha

This is one of the works most cherished and valued by all dvaitins. The popular saying **'sudhA va paThanIya vasudhA va pAlanIya'** i.e., one should either read the Sudha or rule over the world (to be considered great) shows the extent of reverence attached to it. A scholar's studies are considered complete only if he has studied the Sudha and is able to deliver an exposition on it and answer questions raised by other scholars.

In his magnum opus, shrIman nyAyasudha, jayatIrtha has systematically analyzed each of the doctrines that were prevalent in his time and showed their fallacies while establishing the correctness and soundness of tattvavAda. This is not as easy as it sounds. To begin with, one needs thorough and accurate knowledge of all rival doctrines – their concepts, the authorities or references used by them, the criticisms leveled by them against other doctrines etc. Similar knowledge is needed about one's doctrine too. Finally, one needs to communicate this in a precise and unambiguous manner, leaving no doubt about the conclusion to be drawn. jayatIrtha has done this very convincingly in the sudha. He demonstrates an encylopaedic knowledge of all doctrines that were prevalent in his time. He systematically analyses each one and shows its worthlessness by a variety of techniques - highlighting its internal contradictions and fallacies, inappropriateness of references quoted in its defense, conflict with other valid authorities, inadequacies in its logic etc. That is why the Sudha is regarded as a monumental work, worthy of deep reverence.

Debater par excellence, but humble to the core

ShrI jayatIrtha debated with many scholars of rival traditions and doctrines. Just as indra defeated all evil asuras, rAkshAsas and other haters of vishNu and vAyu with his vajrAyudha, so too did jayatIrtha with his brilliant intellect. Yet he presents himself with utmost humility and makes no claims about his scholarship. For example in the introductory verses of the nyAyasudha he says that he is only repeating like a parrot things taught to him by his guru shrI akshobhya tIrtha !

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Ref: newindianexpress.com

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Madhyaradhane of Jayateertha swamiji celebrated at Malakheda

Apart from this, documents confirm the fact that the Brindavana situated in Malakheda is of Shri Jayateertha Swamiji, he said.

Devotees chant bhajans in front of the chariots at Malakheda

KALABURAGI: The second day (Madhyaradhane) of 13th century saint Sri Jayateertha swamiji (Tikacharyru) coming under the Madhva tradition was celebrated at Malakheda village of Kalaburagi district on Monday where Moola Brindavana of Sri Jayateertha swamiji is situated.

The pontiff of Uttaradi Mutt Sri Satyatma Teertha seer, who celebrated the first day of the Aaradhane (Purvaradhane) at Yargol near Malakheda on Sunday, reached Malakheda on Monday morning and taught lessons of Sriman Nyayasudha to his pupils and gave mudras to devotees. After Rathanga Homa, the seer performed puja to the double Rathas (two chariots). Later, rathotsava was performed.

In his spiritual discourse, Satyatma Teertha swamiji briefed about the contribution of Sri Jayateertha swamiji to the spiritual world. Sriman Nyayasudha written by Sri Jayateertha swamiji is considered as a guide to the books written by founder of Madhva religion Sri Madhvacharya, he said. The swamiji said some body created an unnecessary controversy by saying that the Brindavana of Sri Jayateertha Swamiji is situated at Nava Brindavana. Pontiffs of many mutts of Madhva tradition have said the Moola Brindavana of Sri Jayateertha swamiji is situated in Malakhed.

Apart from this, documents confirm the fact that the Brindavana situated in Malakheda is of Shri Jayateertha Swamiji, he said. Kulapati of Satyadhyan Vidyapeetha Sri Vidyasimhacharya Mahuli, manager of the mutt Pandit Venkannachar, and others spoke on the occasion.

About 5,000 devotees from different districts of Karnataka, Maharashtra, Andhra Pradesh and Telangana visited Malakheda on the second day of Aradhana Uttaraaradhane, which will be held on Tuesday. Mutt sources said that the swamiji will perform his Chaturmasa at Santhebidanur of Andhra Pradesh, which is about 120 km from Bengaluru, from July 23 to September 10.

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Ref: Meta AI:

Summary of Nyaya Sudha of Dvaita Saint Jayatirtha

Sri Jayatirtha, saint of dvaita philosophy wrote his classic text on dvaita siddhanta named " nyaya sudha". Give its summary in brief:

Nyaya Sudha, which translates to "The Nectar of Logic," is a seminal work on Dvaita Vedanta written by Sri Jayatirtha (1365-1388 CE). As a comprehensive treatise, condensing it into a summary of about 5 pages is a challenging task. However, I'll provide an overview of the key concepts and key sections of the text.

Introduction

Nyaya Sudha is a systematic exposition of the Dvaita philosophy, which posits the ultimate reality as comprising two fundamental entities: God (Vishnu) and the universe (jiva and

jada). Jayatirtha's work is a detailed commentary on Madhva's (1238-1317 CE) Anu-Vyakhyana, providing a thorough analysis of the Dvaita doctrine.

Section 1: Pramanas (Means of Knowledge)

Jayatirtha begins by discussing the pramanas, which are the means of acquiring knowledge. He accepts three pramanas:

1. Perception (Pratyaksha)

2. Inference (Anumana)

3. Verbal testimony (Sabda)

He argues that these pramanas are independent and that perception is the most reliable means of knowledge.

Section 2: Brahman and the Universe

Jayatirtha elaborates on the nature of Brahman (God) and the universe. He establishes that Brahman is the ultimate reality, and the universe is a separate entity. He discusses the five types of differences (pancha-bheda) that exist between God, individual souls (jivas), and insentient objects (jada).

Section 3: Critique of Advaita and other Philosophies

In this section, Jayatirtha critiques the Advaita philosophy of Shankara and other philosophical schools. He argues that the Advaita concept of non-dualism is flawed and that the Dvaita perspective is more logical and consistent.

Section 4: The Nature of the Individual Soul

Jayatirtha discusses the nature of the individual soul (jiva), its relationship with God, and its ultimate goal of liberation (moksha). He argues that the individual soul is a separate entity from God and that its ultimate goal is to attain liberation through devotion and surrender to God.

Section 5: Conclusion

In the final section, Jayatirtha summarizes the key points of the Nyaya Sudha and reiterates the importance of the Dvaita philosophy. He concludes by emphasizing the need for devotion and surrender to God as the means to attain liberation.

In summary, the Nyaya Sudha is a comprehensive and systematic exposition of the Dvaita philosophy. Jayatirtha's work provides a detailed analysis of the nature of God, the universe, and the individual soul, and presents a robust critique of opposing philosophical schools. The text remains a fundamental work in the Dvaita tradition and continues to be studied and revered by scholars and devotees alike.

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Summary of "nyaya sudha" in little more detail:

" Nyaya Sudha" is a seminal work on Dvaita Vedanta by Sri Jayatirtha (1365-1388 CE), a prominent philosopher and theologian of the Dvaita tradition. The text is a comprehensive commentary on Madhva's "Anu-Vyakhyana", which itself is a commentary on the Brahma Sutras.

Here's a condensed summary of the key points:

1. ***Critique of Advaita*:** Jayatirtha refutes the Advaita Vedanta philosophy, arguing that it fails to provide a coherent and logical interpretation of the Upanishads and other scriptures.

2. ***Dvaita Ontology*:** The text elaborates on the Dvaita concept of a fundamental distinction between God (Vishnu), individual souls (jivas), and matter (prakriti).

3. ***Epistemology***: Jayatirtha discusses the means of knowledge (pramanas) and establishes the authority of the Vedas, Upanishads, and other scriptures.

4. ***Theology***: The Nyaya Sudha presents a detailed exposition of the nature of God, including His attributes, powers, and relationship with the universe.

5. ***Soteriology***: Jayatirtha explains the path to liberation (moksha), emphasizing devotion (bhakti) and self-surrender (prapatti) to God.

6. ***Polemics***: Throughout the text, Jayatirtha engages in polemics against rival philosophical schools, including Advaita, Vishishtadvaita, and others.

7. ***Logic and Reasoning***: The Nyaya Sudha showcases Jayatirtha's mastery of logical reasoning and debate, as he employs various arguments and counter-arguments to establish the superiority of Dvaita Vedanta.

8. ***Scriptural Exegesis***: Jayatirtha provides detailed commentaries on various scriptural passages, demonstrating his expertise in Vedic exegesis.

9. ***Philosophical Synthesis***: The text synthesizes various philosophical strands, integrating insights from Nyaya, Vaisheshika, and Mimamsa traditions within the framework of Dvaita Vedanta.

10. ***Conclusion***: The Nyaya Sudha concludes by reiterating the central tenets of Dvaita Vedanta and emphasizing the importance of devotion, self-surrender, and scriptural study for attaining liberation.

This summary should provide a good overview of the key themes and ideas presented in the Nyaya Sudha.

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More details about Saint Jayatirtha's criticism of Advaita..

Jayatirtha (c. 1365-1388 CE) was a prominent philosopher and critic of Advaita Vedanta, a school of Hindu philosophy. As a follower of Madhva (1238-1317 CE), the founder of the Dvaita (dualistic) school of Vedanta, Jayatirtha wrote several works criticizing Advaita Vedanta.

Some key aspects of Jayatirtha's criticism of Advaita Vedanta include:

1. ***Rejection of Maya***: Jayatirtha argued against the Advaita concept of Maya (illusion), which holds that the world is an illusion and only Brahman (the ultimate reality) is real. He claimed that this view leads to a denial of the reality of the world and the individual self.

2. ***Critique of Non-Dualism***: Jayatirtha criticized the Advaita notion of non-dualism (Advaya), which asserts that the individual self (Atman) is ultimately identical with Brahman. He argued that this view fails to account for the diversity and complexity of the world.

3. ***Defense of Dualism***: As a proponent of Dvaita Vedanta, Jayatirtha defended the dualistic view, which posits a fundamental distinction between the individual self (Atman) and the ultimate reality (Brahman). He argued that this view better accounts for the reality of the world and the individual's experience.

4. ***Attacks on Advaita Logic***: Jayatirtha also criticized the logical coherence of Advaita Vedanta, arguing that its proponents relied on flawed reasoning and contradictory statements.

Some notable works by Jayatirtha that contain his criticisms of Advaita Vedanta include:

- ***Vedanta Kaustubha***: A commentary on the Brahma Sutras, where Jayatirtha presents his Dvaita interpretation and critiques Advaita views.

- ***Prameya Deepika*:** A work on epistemology, where Jayatirtha discusses the nature of knowledge and reality, critiquing Advaita positions along the way.

- ***Nyaya Sudha***: A commentary on the Nyaya Sutras, where Jayatirtha engages with Advaita views on logic and epistemology.

Keep in mind that these criticisms were part of a larger debate and dialogue between different philosophical schools in India, and should be understood within that historical and cultural context.

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Download “Philosophy of Sri Madhvacharya” from here:

https://app.box.com/s/bb1oatru8sjin3w775v5pnqu1t084ayg

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Download free Nyaya sudha .vol.2 - 1st Adhyaya English by BNK Sharma from here:

archive.org

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Ref: Meta AI

Book "Nyaya Sudha" of Madhva Saint Jayatirtha in Karnataka and its price

You can find the book "Nyaya Sudha" by Madhva Saint Jayatirtha at online retailers like **Amazon** and **Flipkart**

2. Here are some options:

1. **Amazon India**: They offer various editions of books by Jayatirtha, including "Brahmastrabhya" and "Vadavali". Prices range from around ₹1,300 to ₹2,719, depending on the edition and format.
2. **Flipkart**: They have the "Nyayasudha Of Sri Jayatirtha In 12 Volumes" edition, priced at approximately ₹2,719.

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YouTube Videos

Amazing life of Sri Jayatirtha:

https://youtu.be/m4Vq0WOQXqU

Madhvacharya' Dvaita:

https://youtu.be/B2QjQrZU_0E

Jayatirtha _ by HareKrishna Temple:

https://youtu.be/fUHe7IQT774

Glory of Sri Jayatirtha - Kannada:

https://youtu.be/EzgGZJ4h2aE

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ॐ सह नाऽवतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै॑ ॥ **(3)**

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